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WITH

INTRODUCTORY ESSAYS.

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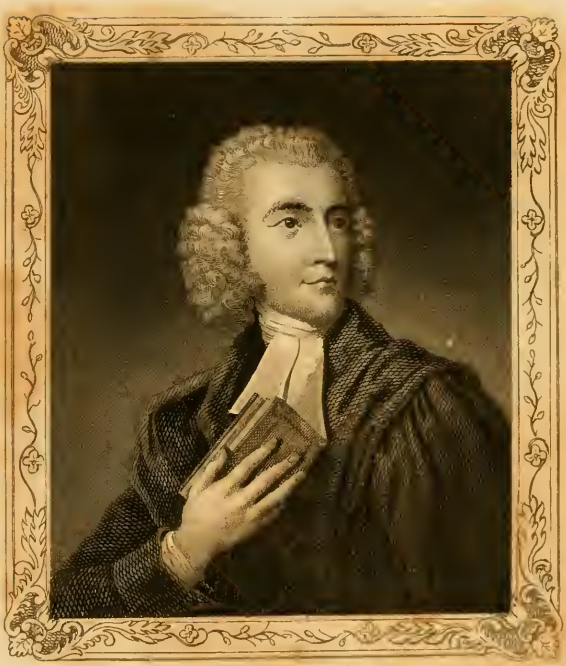

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REVD THOS HALYBURTON.

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MEMOIRS

OF THE

REV. THOMAS HALYBURTON.

WITH

AN INTRODUCTORY ESSAY,

BY THE

REV. DAVID YOUNG,
PERTH.

FOURTH EDITION.

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INTRODUCTORY ESSAY.

It is much to be feared, that, in times of peace and prosperity in the church, many have got into her fellowship who know very little, if any thing at all, about the true spirit of Christianity. Impositions of this kind, it is true, like forgeries on our national coinage, have been practised in every age; for there never was a time, at which it could be said, "They are all Israel who are of Israel." But at present, and especially in our favoured country, there is evidence that the church is under an exposure of this kind which is somewhat peculiar. The times are gone by, at which the man who said he was a Christian, had to make good his word at the hazard of his liberty, or his property, or his life; and the spirit of scepticism, which something more than half an age ago, was so restless, and so full of arrogance, is now put under a powerful suppression. It is not able, as heretofore, to give currency to the maxim, that saintship and imbecility are one and the same thing. The coarse and impious ridicule which, in those days, laughed the unstable out of his profession, and deterred the timid from putting it on, is, to a great

extent, subdued. Even the imaginary disrepute which a licentious humour had contrived to associate with the higher degrees, at least, of practical Christianity, is in no small degree done away with. As matters now stand, the man of piety may be as rigid in his adherence to the law of his God as he will: he may have as much zeal for the purity of his profession—as much shyness of conformity to the world—as much spirituality, and intensity, and elevation in his aspirations, as his nature can sustain, without the fear of molestation from any thing in human form.

True, indeed, there are still scoffers among us—and scoffers there will be, so long as there is ungodliness: for Christianity is too decided a thing; its genius is too holy, its demands too reasonable, its denouncements too fearful, and its spirit too powerful and searching, to be simply let alone by those to whom it is announced. It interferes much too far with the weightiest of human interests, to be viewed with absolute neutrality. It puts itself forth upon every man who lives under its administration, and he must have to do with it in one way or other. He must embrace it, or take care to be ignorant of it, or commit himself to a warfare against it. If he cannot love it, he must hate it—if he cannot bow to its authority, he must exert himself to nullify that authority, in its influence upon his own mind; and as there is no way of effecting this, which is easier in itself, more congenial to his inclinations, or better fitted to stupify his moral feelings, than by working up the whole subject with ludicrous and scornful associations

—he therefore resorts to this as its readiest mode of attack. This species of assault upon Christianity is not the peculiarity of an age, or a district, or a given state of society, although it may be modified by these; it is one of the native elements of human depravity, which, in some degree, displays itself in every age and every district, and every state of society, according as circumstances are favourable or adverse to its operations. But, although the spirit of scepticism, and profane derision, its first-born, be always in hostile array against goodness and piety, yet they have their seasons of comparative impotency—and the present is one of these seasons. Their shafts are not flying so thickly, nor wounding so deeply, nor lacerating the feelings so wofully, nor obstructing the march of Christianity so powerfully as in former times. The point of these missiles has been blunted, and their force diminished, by the descent of a milder spirit upon general society.

Nor is this all. A profession of Christianity has not only thus far ceased to be persecuted; it has become reputable. Instead of sinking a man into ignominy, it, in many cases, raises him to honour. The transforming efficacy of the gospel is rising, as it were, from the under current of society, and beginning to appear on its glittering surface. Wealth, and learning, and political influence, and even princely power, are looking with complacency on the disciples of Jesus, and gradually becoming their allies. How far this may proceed, or at what point in the scale of ascension it may be arrested or repelled, we know not—the inquiry is unpleasant, and may be

forborne—but we speak of the existing fact, the evidences of which are brightening and multiplying to the eye of every intelligent observer. Now all this is most auspicious. It is producing a mighty change in the aspect of society; it is clearing away the clouds which lowered so long, or floated in such ominous variety over the religious world; and it is opening to us a prospect from which we derive the most refreshing anticipations. It tells the man who, in other circumstances, would have sat down and counted the cost, and made up his mind to continue as he was, rather than venture on so precarious a transition, that now he has little cost to count; that the balance, in point of secular advantage, is on the side of a change, or at the very worst, not greatly against it. In short, if it has not gilded the exterior of a Christian profession with positive attractions, it has at least diminished the repulsiveness of its appearance, and rendered it more compatible with the ease, and the securities, and the ordinary enjoyments of human life.

In these circumstances, it is to be counted on, that those who wear the badge of Christianity shall be more numerous, and less select than they otherwise would have been—that many are joining themselves outwardly to the church, who, had the ordeal through which they pass into her fellowship been more fiery, would have kept their place in the ranks of her enemies. We do not say there are too many who have "named the name of Jesus" in outward profession; for the doing of this is, in itself, a good thing; and the amount of undisguised profanity in our land, is

still alarmingly great. Nor do we think it better for the church that ungodly men should appear in their ungodliness, rather than be hid in the mask of hypocrisy: for it is not to be denied, that a goodly exterior in religion, even where there is nothing more, is one of the instruments of which the Most High avails himself, for carrying on his work of mercy. Such a mask may be so artfully put on, and so well sustained, as to conceal a multitude of iniquities, which would otherwise prove contagious, but are thus rendered harmless to all but the deceiver himself. But what we deprecate is, the extent of individual delusion which the causes hinted at are likely to produce, and the fearful disappointment which must ensue when characters are scrutinized. It is in the absence of the storms of nature, and under the genial influence of her dews and sunshine, that the weeds which are destined to destruction spring up and multiply in the fields of the husbandman; and who does not know that there is something analogous to this in the moral region of the church. A name to live, at any time, is apt to be mistaken for that which the name implies; but at no time is this error so likely to be committed, as when there is little or nothing externally in operation to bring professions to the test. Nor is any man so unwilling to suspect himself of such an error as he who ought most to fear it. It is painful to think of the complacency with which some people call themselves Christians, and seem to count on it, as a thing undoubted, that whatever Christianity can do for man is theirs by inheritance; while, from all that is

seen about them, there is reason to suspect, that if but a tenth of the sacrifice exacted for it from the men of other times, and cheerfully paid by these men, were exacted from them, they would cast the inheritance behind their back. Such persons can converse on the general principles of Christianity with intelligence and decorum; they can show a mannerly respect for its forms and institutions, but if you go down with them into the interior of the subject, and point out to them its peculiar feelings, its conflicts, and its consolations, they are out of their element. They have no experience of these things; they are conscious of no internal affinity with them; but still they retain the conviction that they are the disciples of Jesus Christ.

We have no right to indulge a censorious humour, or to speak suspiciously of an age in which there is so much to admire and eulogize. Nor will we do so, for in the movements of its men and its measures, we see an impulse given to Christianity by the Spirit of its great Author, which is awakening feelings, and tending to results the most illustrious and cheering. But it is no reflection on the age, as a season of special goodness from the God of providence, to forewarn man, that the very goodness which is diffused around him in such abounding variety, may be converted by him into an occasion of evil. Nay, since the history of our wayward nature sustains the assertion, that times such as ours have been almost uniformly distinguished for such perversity—since existing circumstances among us are undeniably favourable to a delusion which involves

in it all that is tremendous in "*perdition*"—since the symptoms of such a delusion are so obvious, and its consequences so disastrous, there is positive benevolence, not merely in referring to it, but in urging it frequently, and with the deepest earnestness, on the attention of the Christian public: "What is the chaff to the wheat? saith the Lord."

It is true, that the things which at present favour the delusion, at least that class of them of which we are treating, are not in themselves of deep discovery, but lie open to the view of every mind which is given to serious reflection; but of how few minds can this be affirmed, especially in the department of personal religion? How often, in this department, are symptoms which are obvious to every one else, overlooked by the individual who bears them, or left unexamined, although events of the greatest importance are suspended on them? It is also true, that the faithful ministry of the gospel throughout the land, are frequent and assiduous in their pleadings against the influence of an easy and unsuspecting age: for who that is alive to the responsibilities of office—that is zealous for God, or compassionate to man, does not dread its influence, as the most subtle and evasive of all the elements with which he has to contend. It is well that they are so; and every one of them has reason to hope for his portion of success. But the question is, does the danger continue to exist, or does it not? Is the charm of the delusion dissolved, or is it still in force? Are the probable victims of it many, or are they few? Is the suspicion of it, even where the danger is most prevalent, asleep to a

great extent; or is that suspicion wakeful and active? If the primary of these inquiries bear upon the fact, while the secondary do not—if there be even a possibility, that the majority of men in our professing age, however shrewd or quick-sighted in secular matters, are blessing themselves in religion, in that which they have not—if they be satisfied and complacent when they ought to be anxious and inquisitive—if there be an ominous readiness to say, "Lord, Lord," without a yielding of moral subjection, a doing of what is commanded—if these things, in short, can be said, in any measure, to characterize the age, then surely the call is loud for a speedy and thorough investigation. "Prove your ownselves" is the inspired admonition, and the man of wisdom will bend his ear to it.

It is painfully instructive to survey in succession the diversified expedients by which men contrive to keep themselves aloof from the spirit of Christianity, while yet they admit its importance, and wish to be owned as its friends. They will not embrace it as it is; and neither are they prepared to let it alone. Their love of sin prevents them from the former; and their fears of retribution, or their respect for outward decency, restrains them from the latter. They are too much under its influence to fly off from it altogether; and too much opposed to it to be brought into actual subjection to it. In this state of mind, they go round it, and round it, looking at it, now in one of its aspects, then in another; but still the distance from which they look at it is so great, and the medium through which their eye penetrates,

so dim and disfiguring, that the intrinsic excellence of the thing itself is hid from their view. They come short of the reality, and take up with a dark shadow of it, which varies in its degrees of unlikeness to that reality, according to the measure of their depravity, and the consequent deficiency of their mental vision.

One of the most common, and perhaps the most insnaring expedients, by which men contrive to quiet the pleadings of conscience in favour of Christianity, is by attempting to effectuate for themselves, or to systematize for others, a reconciliation between it and the manners of this world, by diminishing the claims of the former, and increasing the offers of the latter, till, as they suppose, the two are brought into unison. A man of this description sees much to be praised in the morality of the Bible, and much to be blamed in the immorality of the world—for this is his style of talking about the matter. When, in the lower walks of life, he meets with the wanton profanities, or violent infractions upon reason and equity, which are ever disfiguring the aspect of society, and multiplying the miseries of man, he is rendered unhappy, and cannot refrain from deploring such things, with feelings of ingenuous sorrow. Nor are his emotions greatly different when, among the higher orders, he meets with so much of the ceremony of sound morality, and so little of its living spirit—so much of its dress and tinsel, and so little of its solid worth. While the open deformity of the one class offends him, he despises the inanity, or deceit which are so prevalent

polished and intelligent, the friends of morality, and the friends of man, to the utmost limit that their principles can carry them. Were we to remonstrate with such a one, it might be asked, Why should you be content with so distant and loose a view of that which is confessed to be of so immense importance? Why will you not bestow a thorough investigation on this great subject, since you admit its importance, and have it before you in such minuteness of statement and urgency of appeal? Why should you insist on it, that the religion of Jesus, searching and spiritual although its commandment be, is inaccessible to man, or incompatible with his nature, since it appears so clearly, from man's living history, to be the disease of his nature, and not his nature itself, which creates the whole of the difficulty? Why allow this religion to do no more than smooth the rugged exterior of society, or strengthen a few of the coarser virtues, since the existing monuments of its efficacy evince its power to renovate the entire mass from its surface down to the very core? Why, in short, regard it as a thing of time, if there be so much as a peradventure that it reaches forth to eternity itself? The advocates of Christianity may err, their zeal or indiscretion may hurry them into extravagance, but you have the thing itself pure and entire in the oracles of its God. In the language which was once applied to a subject of its Author's healing power, we may say to you, It is of age, ask it, it shall speak for itself. Let it tell you its own tale, and disclose to you its own pretensions. But when you consult it, do it justice by looking at

it as a whole. If its demands be deep and exclusive, reaching to the innermost of your thoughts, and the most minute of your moral activities, its gratuities are also rich and equal to all your necessities. If it calls for sacrifices which you reckon severe, it proffers rewards which are infinitely more than a compensation. If it shuts you out from gratifications which you now hold dear, it opens to you others, which are inconceivably more delightful. If it requires you to "put off the old man with his deeds, and to put on the new man, which, after God, is created in righteousness and true holiness," it accompanies the requisition with an assurance, that "it is God who worketh in you both to will and to do of his good pleasure." If it proposes so entire a revolution in your present views and feelings, it does so, because it has a heaven in reserve for you, and this is indispensable to a participation of its joys.

A second subterfuge, under which men are prone to shelter themselves, as a substitute for genuine Christianity is, what has long been called *legality*, or an attempt to work out their own salvation, without a due dependance on the grace of God, as it flows through the atonement of Jesus Christ. Persons of this description may be said to come a little nearer to the Bible than the former. They have some acquaintance with the scheme of its doctrines, and they regard it as bearing emphatically on the concerns of a future world. Feeling themselves involved in the responsibilities which religion lays open, and exposed to the retribution which it foretels, they have no leisure to theorize on it as a matter of

general utility, but are constrained to take it up as a matter of individual concern. The law of its God has touched their consciences, denouncing its curse upon every one who continueth not in all things which are written in the book of it to do them. This, as it well may, has filled them with alarm. They perceive an obvious contrast between the very letter of the law, and the general tenor of their conduct; and thus, they stand before it, self-condemned. In spite of every effort to resist the conviction, it is forced upon them; that, if there be any thing in religion, there can be nothing for them but "a fearful looking for of judgment, and fiery indignation." To quiet this alarm, they betake themselves to an outward amendment of life. If, hitherto, they were openly vicious in their conduct, they become equally open in their observance of the rules of outward decency. They study the Scriptures, and draw from them the maxims of a dry morality. They show respect to the stated observances of Christianity; and exhibit, in the whole of their intercourse with society, the signs of a decided transformation. So fair is their aspect, and so hopeful their tendencies, that the Charity which thinketh no evil, begins to claim them as a part of the Christian brotherhood.

All this is good in its place. It is a tribute to religion, which even impiety itself is sometimes constrained to pay. It is sometimes the first symptom of a genuine transition from sin to godliness; but if it be rested in, as the sum total of that transition, it is radically defective. There is a feeling of impotency,

as well as of short-coming, which has a firm hold of the Christian heart. There is a soul as well as a body in practical religion; and the former must animate the latter, in order to constitute a real subsistence in the church of the living God. There is an inward glowing of love, as well as an outward accordance with rule, which must give freshness and beauty to those activities which he will recognize as obedience to his law. There is an expiation of sins that are past, a cleansing and quickening of the springs of action, and a gradual emancipation from the bondage of corruption, which must be sought after, and must be obtained by a direct application to the Christian atonement, before there can be any value in outward compliance with the Christian precept, as the index of a spiritual transition "from the power of Satan unto God." The question, with the man who wishes to make sure of this transition, will not be, Am I an altered being in the sight of men? but, What am I in the sight of God? Is there a new principle of holy vitality working within me, and sustaining my outward conformity? Am I in some measure conscious of a fervid consecration of heart to the services of religion—of a settled, or, at least, a settling "delight in the law of the Lord after the inward man"—of an abiding contrition of spirit, produced by a feeling of heinous delinquency, and mellowed by an apprehension of mercy—nay, of a simple reliance on him, who "of God is made unto us wisdom, and righteousness, and sanctification, and redemption?" These are some of the queries which offer themselves for solution, by the man who lays

claim to the inheritance of the Christian, and so long as he fails to meet them with satisfactory replies, he has reason to stand in doubt of himself. Christianity may do much to overawe a man, when he views it as a ministration of fear—it may do much to train him to an outward uniformity, when he views it as a system of moral institutes; but, till the inspiration which it breathes, the purity which it generates, and the love which it enkindles, are conveyed to his heart, he must be destitute of its saving efficacy. "Ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Father, Father."

Unhappily for man, however, he can do much to impose upon himself in this department. When he first enters on the *routine* of outward observances, he must feel it irksome, because it is uncongenial to his inclinations; but, as he proceeds, his mind is gradually formed to it by the power of habit, aided by the imagined relief which it affords him, or the hopes of impunity to which it gives rise. Thus, to a great extent at least, the irksomeness is neutralized; and mistaking its absence for the presence of its opposite, he makes himself believe that he is just as much a Christian as others around him. Nay, there is a species of pleasure which he may derive from the very subjects in religion, which come in succession under his view. They may go to his heart in a particular way. He may acquire a fondness for them, on the same principle on which he is fond of what is grand or romantic, or tenderly touching in a well-executed fiction. He may work them into

his feelings, or habits of conversation—he may cherish the thought of them as a man cherishes a matter of vivid consciousness or delightful experience, and in this way he may practise upon himself a very artful and a very fatal delusion. It is fearful to think of the ease and efficiency with which a man can blind himself in this way, adhering tenaciously to his own device, and resisting every call to review his procedure, although it may be said of him, with no less truth than of the worshipper of idols, "He feedeth upon ashes; a deceived heart hath turned him aside that he cannot deliver his soul, nor say, is there not a lie in my right hand?"

The most alarming evil connected with this delusion is, that it leads the mind by slow degrees, and insensibility it may be, to fortify itself in a position which renders its salvation every thing but impossible. The man is really reformed, though he is not renewed in the spirit of his mind. His reformation is a visible thing, written out on the exterior of his character, known and read of all men. It has been effected withal, under the influence of Christianity, and by the power of Christian truth. On these very grounds it is strongly assimilated to that reformation which is thorough and saving; but in proportion as it is so, the difficulty of detecting its fallacy is mightily increased. The man is so like a Christian that you cannot convince him he is any thing else. The attempt to bring him into doubt about the matter, is defeated by the appearance which it has, or which he can easily give to it, of impertinent or censorious intermeddling. He has not the life of god-

liness though he wears its form; and just because he wants it, he is like every other dead man, a stranger to the stirring solicitudes and salutary fears which indicate and stimulate the operation of life. Thus it is that his situation is peculiarly forbidding, and inaccessible to the means of relief, rendering the prospect of his rescue increasingly distant, the longer he continues to hold by it.

When he begins to move in this dry and devious path, and while the fears which induced him to enter on it are still fresh in his recollection, you may see him anxious and hesitating, willing to listen to counsel, like one who is "not far from the kingdom of heaven;" but as he gets along, his anxiety subsides and his confidence increases, till ultimately he becomes proud and opinionative, sure that he is right, and contemptuous of every one who insinuates the contrary. The darkness thickens as he descends into it, till at length it has acquired consistency enough to close the eye of his understanding, and divert him with images of ultimate safety, till the crisis arrive at which "his iniquity is found to be hateful." It is melancholy to observe the flippancy with which truth and error are jumbled together in the speculations of such persons. They will tell us, with all the ease and confidence imaginable, that Jesus Christ is the Saviour of sinners—that he came into the world to set us an example of suffering and patience, that we should follow his steps—that he died also to teach us the art of trusting in God, even in the greatest extremity; and that, as there is in our nature an unhappy tendency to go wrong, all

this was necessary, that by having so bright a pattern delineated before us, its beauty and attraction might win us back into the paths of virtue. But to talk of the death of Christ as an *atonement* for sin, or of the rigours of a law which could require such a sacrifice for any little delinquencies of ours, is, in their estimation, to libel the Deity, and to hold him up to the creatures he has made in a light which is altogether unamiable. While, at the same time, to speak of the universal depravity of man, or of his utter inability to perform an action which accords with the spirit of his Creator's law, is to calumniate the species, and to deprive us at once of every honourable spur to moral activity. For their part, they are quite sure that they love the paths of virtue, and are able to walk in them with but a little assistance, and now that they have the career of the Saviour before their eyes, they see the way to the celestial region quite patent, and make no doubt of arriving there in due time by walking in their own strength, as he also walked. How artful is man in concealing from himself the extent of his own deformity, and by consequence, the peculiar glories of that remedy which God has provided for his disease!

There is a third class of Christian professors, who have posted themselves on an extreme directly opposed to that which has just been adverted to, whose speculations seem much more evangelical in their complexion, but who, in point of fact, are equally remote from that "repentance which needeth not to be repented of." They not only acquiesce in every thing which the former class deny about the atone-

ment of Jesus Christ, and the moral inability of man, but strenuously plead for it as indisputable truth, and on it, as a basis, they found the perverse conclusion, that they can do, and are required to do absolutely nothing at all. Their language is, We are "dead in trespasses and sins," and "Christ is the end of the law, for righteousness to every one that believeth;" therefore, if we believe in Christ, we have nothing to do with the law in any form, and it has just as little to do with us. We have no righteousness of our own to present to it, and we require none, for in the very act of believing, the righteousness of our substitute is imputed to us. Instead then of troubling ourselves, as many do, with loud lamentations over what is called remaining corruption, or the sins of the heart and the life, let us abound in joy, for our hope is built upon the very words of inspiration, and we cannot but be safe in the end. How jealous can these persons show themselves for the honour of the Saviour, and the purity of evangelical truth. How mortally do they hate what they call *legal preaching*, and with what virulence of spirit will they fulminate their condemnation of the characters already described.

It would be well for them to remember, that Christianity, as laid down in the Bible, is more than a mere remission of punishment, and must be more, to be worthy of Him from whom it has come. So far from freeing man from his obligation to obey, it positively enforces that obligation, and strengthens it by new motives. If theirs be not a faith then, which "worketh by love, and purifies the heart,"

it is no faith; and if they do not feel sin, which dwelleth in them, to be a heavy burden, they are no Christians. The theory of their creed may be a skeleton of orthodoxy, so far as it extends; but it is a naked skeleton, and withal it wants the vital parts: the Spirit of life, from the Lord, has not been breathed into it, and therefore it is dead, being alone. Nay, if their religion were genuine, the apostle of the Gentiles would be found in error; for they are actually making void the law through faith, and converting the grace of God into an instrument of licentiousness. Thus it is, that each of these contrasted parties is deviating from the path which leadeth unto life. The works of the first are dead, because they are isolated from faith; and the faith of the second is dead, because it is isolated from works. The first impeaches the wisdom of God, by supposing that the stupendous economy of redemption, with all its wonders and mysteries, was devised and executed for no higher purpose, than to give forth a glowing picture of piety to man; and the second impeaches his moral attributes, by conceiving him capable of dispensing pardon, without securing purity of heart. The one ensures the ruin of the sinner, by assigning him a task which he can never perform; and the other involves him in the same disaster, by teaching him to neglect what no other can do for him. In short, the victim of the one delusion is proud enough to account himself both the cause and the instrument of his own salvation, while the victim of the other is blind enough to imagine that he is neither the one nor the other.

The man who follows his Bible as his guide, is kept from the extravagance of either extreme. It tells him, that God has procured the whole of our salvation by his own power, through the mediation of his Son, in our nature; and to the procuring of this, the helpless creature can contribute nothing whatever, for it is all of God. But it tells him also, that in applying this salvation to its perishing objects —in planting the principle of renovation in the heart of a particular sinner—and in making it to live and prosper there, he makes use of the moral constitution of that sinner, his bodily and mental faculties, as an appropriate agency for promoting the work, and bringing it to perfection. It tells him, that the God of heaven, by his divine Spirit, is the great efficient of all the saving efficacy which is wrought into the heart of man in this world; while the moral activities of the man himself, are the chosen instrumentality on which, and by which the energy is put forth. "I laboured more abundantly than all my contemporaries," says an apostle, "yet not I, but the grace of God which was in me," or operating by me. As we have no warrant to look for miracles under an organized dispensation of the Gospel—as it would be impious even to suppose, that after appointing the means of man's deliverance, and adapting them most wisely to the furtherance of the end, the Most High would disregard them, or countenance a dereliction of them in any one instance—so they must be employed, and employed too with unwearied diligence, in order to success. While, therefore, we are to ascribe all the saving benefits connected

with Christian agency, purely to the grace of God; and while we are, in no case, to ascribe to this agency any thing like merit or efficient causation, we are, at the same time, to beware of detracting from it, even the smallest item of its warranted value, or of excusing our own indolence by the plea, that we can do nothing at all; for we can do something —we can do evil: and therefore, as reasonable beings, we can do actions which would be good if our hearts were right. There is nothing more obvious, from the whole tenor of Scripture, than that every man who has the use of reason, and lives under the administration of Christianity, has a part to act in the matter of his salvation; and it is not too much to say, that unless he act that part he cannot be saved. The voice from heaven plainly shows us that there is a middle path between the two extremes already noticed; and this middle path it calls upon every man to seek out and to prosecute. It affords no hope of salvation, on the one hand, by works of righteousness which we can do, but directs us to the atonement of Jesus Christ, as the only ground of confidence; reminding us, at the same time, that this atonement is realized and rested on, by the exercise of a faith which is wrought into the heart of every convert by the Spirit of God. Nor, on the other hand, does it encourage us to trust in an imagined interest in this atonement, while there is no visible change in the spirit of our minds. On the man whose guilt is uncancelled, and whose pollution, of course, is yet in its entireness, it urges the atone-

ment as the only application by which the one can be expiated, or the other washed away. It speaks out on this subject, in language the most expressive, forewarning every man, that holiness to the Lord must not only be inscribed upon him nominally, but infused into him really; and that the fruits of it must appear, not merely as a seemly appendage to his Christianity, but as an essential part of it, in the absence of which he cannot be saved.

Another thing, which often prevents a man from imbibing the spirit of saving truth, is the overgrowth of a speculative turn of mind—a weed in the vineyard of the church, which is peculiarly pestilent in its influence, and which is usually most luxuriant at a season of ease and outward tranquillity. The man who is affected by this contagion, begins to intermeddle with every thing in religion, and hopes to reason his way through every thing, however intricate or mysterious. If he be puzzled or arrested in his course, as must soon be the case, when so impotent a being as man applies himself to the things of God, he tries to extricate himself by using liberties with the word of God, which are forbidden by piety, and can only tend to lower it in his esteem. He opens his Bible, perhaps, for the seemingly harmless purpose of giving scope to his ingenuity; but it instantly meets him with precepts which he dislikes, or with doctrines which he cannot unriddle; and just because he is nonplussed, he quarrels with the record, casts suspicions over its authenticity, or palms on it a theory which it manifestly disowns. In short,

he will do any thing, rather than forego his opinions in homage to its authority, or submit his bewildered intellect to be tutored by its dictation.

The instances are very numerous, in which a love of speculation, commencing under the disguise, or mingled with the honest intention, of candid inquiry, has carried its unwary victim, by slow but sure advances, into the wildest of scepticism. Such instances are ever occurring; and so fatally does this passion sophisticate the mind, and deaden its sensibilities, that very few of those who are once caught in its snares, are ever found to regain their liberty. It does happen, indeed, with some degree of frequency, that the man, who never was any thing else in religion than a reckless theorist, is ultimately convinced, and reclaimed; but the man who, after putting on its profession, and giving himself over to its studies and observances, has turned aside in this direction, passes into a region from which scarcely a traveller ever returns. The aberrations of the intellect, in this department, cannot fail to affect the heart; for thought and feeling are inseparably conjoined in the human constitution, and incessantly acting and re-acting on each other. And if a man can let himself down to the idea, that the Spirit of God may be argued with, or even corrected by him, his feelings will speedily modify themselves into a conformity with that idea, his heart will escape from the control, and forget the sacredness of divine revelation; and thus will he bring himself, unwittingly, it may be, but in fearful reality, to the very confines of that sin, which God has not said he will forgive.

How suitable then, and how cogent, is the apostolic admonition, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

It is easy to see, that the characteristic of this state of mind is pride of intellect, with a consequent insubordination of heart to the authority of the Most High. Reason herself proclaims it, where her voice is listened to, that man, even in his best estate, is unable to solve the mysteries of the Godhead. It is to her that revelation appeals, when it gives the challenge to man, as man—a challenge at once so eloquent, and so humiliating to his pride—"Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is the heights of heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea." But, if reason can respond to such an appeal, even from the darkness of her depravity—if she can perceive its force, in some measure, by the lunar dimness of nature's theology, how much more deep, and enlarged, and abasing, must be her recognitions of it, when enlightened and refreshed by the beams of revelation. Aided by this new luminary, she sees man, as a sinner smitten with a blindness of mind, and seared into a hardness of heart, which prevents him from contemplating any one doctrine of revelation in the glow of its interest, or in the amplitude of its dependencies. She sees it to be an awful truth, that the "natural man receiveth not the things of God, neither can he know them, because they are spiritually

discerned"—nay, that he is so perverse in heart, and so prone to err, even after being in part renewed, as to render it necessary for him to live much by faith, and little by sight, as long as he lives at all in this world.

The man of speculation, however, will not admit that he is so helpless or insignificant a creature as all this would imply. He claims the privilege of deciding for himself, not only on the opinions of men, but on the declarations of the Infallible God, taking or rejecting his divine communications, according as they agree or disagree with his own preconceptions. He will listen to no reasoning which involves a suspicion of his incompetency; but, with all his depravities about him, and amidst all the conjectures and dubieties in which he is involved, he sets forth his own misguided notions, and acts upon them, as the exclusive test of truth or error, propriety or impropriety, in matters of religion. This, we say, is the fundamental error of the persons to whom these remarks apply. They will judge for themselves, independently of God or man, in that about which it is impossible for them, in the blindness of their minds, to form a sound conclusion; and the consequence of this determination is a departure from the truth as it is in Jesus.

The way to be extricated from so perilous a state of mind, is to give up with this determination, as altogether foolish and irrational—to admit the obvious truth, that man is so blind, as to require a revelation from heaven—to bow to that revelation, which God has so graciously sent, and so fully attested—

to suffer it to check the profanities, and set limits to the daring excursions of erring reason—to sit down, in short, in the simplicity of genuine discipleship, in readiness to be taught by the Bible. Nor let it be objected, that this is despotic, tending to shackle the human understanding, and put an end to the freedom of thought: for if it be granted, that man is in darkness—a thing which is proven by his actual history, as well as admitted, and deeply deplored, by thousands who never heard of the Bible—the freedom of thought, that is, of thinking rightly, is put an end to already. Man may bluster as he will about his intellectual liberties, or boast himself ever so loudly of the prerogatives of his nature; but every error in judgment which he commits, and every deviation from the line of moral rectitude with which he is chargeable, is a link in that chain of legitimate evidence, which completes the demonstration, that his faculties are enslaved.

Since then, it is a fact which cannot be put down, but which every new generation of our race rises up and verifies afresh, that man cannot speculate his own way to the knowledge of truth, or the practice of holiness, how then can he be relieved, unless the principles, which have power to renew him, be unfolded to his mind, and infused into his heart, by the God that made him?

Freedom of thought now, alas! is but another name for licentiousness of thought. The passion for it is rebellion against the Godhead; and reason, philosophy, experience, religion, all combine in assuring us, that we can never be free, till we are

brought, in deep humility, and in honest sincerity, to listen to him, who alone has the right to dictate, and who exercises that right in telling us, that he "has sent his Son to be the propitiation for our sins."

It is not to be supposed, however, that a fondness for extravagant thinking is always harmless, except when it terminates in infidelity. The unbridled liberties of this kind, which, in many circles, are so boldly claimed, and so vainly gloried in, may be very mischievous, without producing such a shaking of opinions, as throws a man loose from the whole system of Christian truth. Where it cannot slay, it is sure to sicken the spirit of piety. Where it cannot altogether arrest the functions of spiritual life, it may yet have power enough sorely to oppress, and wofully to enfeeble their operations. It is the offspring of pride, as already hinted, and it nurses the parent from which it sprung. It never fails to make a man imperious, disputatious, and warlike, in the general habit of his mind, and thus renders the soil of his heart much too arid and fiery for attracting the unction, or imbibing the mellow placidity of heavenly devotion. It is not amidst the storms of nature, when the heavens are lowering, the tempest raging, and the element in conflict, but in the stillness of her calm, that the dews descend, which refresh and fructify the herbage of the earth. Nor is it in the storm of intellect, or the conflict of angry feeling, but in the stillness of contemplative piety, that those gentle distillations are felt descending,

which are fraught with sweet and reviving influence to the spiritual region of the church.

While, therefore, a man may feel himself in no danger of being carried into infidelity by his love of argumentation, or his eagerness to fathom the depths of Christian mystery, it becomes him still to ascertain, whether the topics on which he fixes, and the state of mind in which they are approached by him, be such as are most likely to guide him forward to solid attainment. If a man be foolish enough to put into his stomach, that which, though agreeable to his palate, cannot be digested into bodily nourishment, he must suffer harm; because the laws of his constitution forbid that any thing should be there stated which is not available for the purpose. Knowledge is the nourishment of piety, and nothing in religion, however ingenious or fascinating, deserves the name, if it cannot be digested into pious emotion. Just in proportion as it is irreducible to this, is it injurious to the spiritual man, tending inevitably to minister something which is adverse to "godly edifying." Nor is it necessarily the case, that opinions which are not subservient to piety, are therefore in themselves erroneous. The error may consist, and very often does consist, in inverting the order of procedure. That which is food to a full grown man, would be death to an infant, because the infant has not yet arrived at the vigour of constitution which would enable him to work it into his bodily system. Were the man, who has formed the purpose of mastering a human science, to pass over its

elements, and plunge at once into its deepest mysteries, he would feel himself puzzled, to a degree which, in all likelihood, would drive him off from it, with feelings of disappointment and disgust.

Christianity is a science. Its principles are capable of being gathered up, and built together, into one of the grandest and best constructed systems which the human intellect ever contemplated. But this is not the point: there is all the order, and dependency, and nice adjustment of science, in the manner of its growth in the heart of man. The man who comes to it practically, must begin by taking up and appropriating its first principles. Nor is it till after he has mastered these, or rather has been mastered by them, that his understanding can be opened, or his affections seasoned, for comprehending its ultimate disclosures. The first thing with which it presents him, is not a key to the solution of its mysteries, but a development of his own malady, with an exhibition of its sanative efficacy; and if he refuses this exhibition, or tosses it aside till he has explored the theory of its doctrines, he deprives himself inevitably of all its benefits, and converts it into an enforcement of his previous doom. Such, however, is the way in which many people commence the study of Christianity. They will take up the question which it agitates, but they will not take it up as its Author has laid it down to them. They will discuss its pretensions, but, in defiance of all example, and all analogy, they will not begin at the beginning of the subject. They thrust themselves in upon its profoundest doctrines, before they are prepared for ex-

amining these doctrines. They come out with their objections to its peculiar statements, not considering, that the want of what is elementary—the want of renovation in the spirit of their own minds, and this alone—is the reason why they prosecute these objections. The authority of heaven, however, and the reason of the thing, cannot be overset, to accommodate their perversity: for, says the Saviour—and the converse of his affirmation is strongly implied—"If any man will do the will of God, *he* shall know of the doctrines whether it be of God, or whether I speak of myself."

Such, we apprehend, is a specimen of the many delusions which are current in the world, under the name of Christianity; and there is ground to fear, for the reasons formerly suggested, that they, or others equally noxious, are more prevalent, and less suspected, in our times, than in those of which our fathers have told us. Nor do we know of a better expedient for counteracting their influence, and awakening the spirit of inward research, than by bringing up, as it were, from the dead, and presenting to us anew, the practical writings of England's Puritans, and Scotland's Covenanters. These men lived in times which required the man of God to be resolute and quick-sighted. Many of them had to minister to a people "scattered and peeled" by the sword of oppression, without any thing to sustain them but the strength of Christian principle, or any thing to account for the greatness of heart, which they so generally displayed, but the divinity of their religion working within them. In these circum-

stances, they occupied a position, which was not more trying to them, than it was instructive to us. They were obliged to examine their religion, that the things for which they expended their efforts, and surrendered their lives, might be well ascertained. They were obliged to make proof of its spiritual resources; for on these alone they had to cast themselves, amidst calamities the most formidable to flesh and blood. They had to grasp it in the hand of an eager and nervous belief, lest the mighty agitations of their times should wrest it away from them. They were driven to the necessity of signalizing themselves thus, at the hazard of making shipwreck of principle and conscience. They gave way to that necessity, and the result remains to be reaped by us. In amassing the lore of didactic theology, they have had their superiors; for theirs was not a time for plodding retirement; but in dissecting the workings of the human heart—in laying open the *arcana* of its sins or its pieties—in tracing its practical sophistries, through their manifold labyrinths and illusions —in correctly discriminating between the spirit of Christianity, and the spirit of this world—in arousing the dormant energies of the soul, by bringing Christian motives with point upon the conscience—in fearlessly meeting, and putting to shame, the prevalent enormities of their times—and in suffusing the whole of their lucubrations with the warmth and raciness of evangelical feeling, they stood high among the highest. True enough, they were not perfect men. Of necessity, they partook of the blemishes of their times. Nor is it to be wondered at, that

some of them were chafed in spirit, and hurried into extravagance, by the pressure of suffering which was iniquitously heaped upon them. But still they were men of renown; and, if but a portion of their spirit shall be resuscitated, as it is now beginning to be, through the medium of their works, it will give to us, under God, the very stimulus which we want; it will resist that rapid dilution of Christian piety, which there is so much reason to apprehend; it will prove a powerful instrument for awakening solicitude, "and strengthening the things which are ready to die."

Of all the productions, however, which belong to these times, or come within their vicinage, we know not of one which is so well fitted to produce the effects referred to, as the following Memoir. The subject of it, it is true, cannot, in strictness, be called a Covenanter; but he arose immediately after these men; he was cradled and educated amidst the jeopardies which befel them; their struggles and manner of life were fresh in his recollections; and he was ultimately inspired with a large portion of their spirit. At the time when Christian truth made its first impression on his conscience, convincing him of his danger, and disturbing his unholy repose, it found him, as it finds all, an enemy to its dictates, and resolute to repel its inroads upon his heart. But his was, in many respects, a singular case. The influence of a religious education had formed his childhood to the habits of outward decency; while the pious vigilance of maternal love, conjoined with this influence, and aided by the restraints of a sickly

constitution, withheld his early manhood from the circles of the dissolute and profane. But, in spite of these advantages, he was emphatically "stout-hearted, and far from righteousness," resisting conviction altogether, where he could resist it, and where he could not, diminishing its force, or parrying it off, by a plausible compromise between the claims of his God and the idols of his heart. Scarcely is there a position which was ever taken up by the enmity of man against the mercy of his Maker, but was occupied by him, and resolutely maintained, till it was driven from under him; and scarcely, we should think, can a "refuge of lies" be entered by those who come after him, but was previously entered by him, and made his dwelling-place, till he found it to be no shelter. In short, the history of his advance toward Christianity, so long in its duration, so full of incident, and so frequently obstructed by relapses, with the repose which he tasted on his arrival at it, and the growth of Christian character in his after years, all opening upon us so biographically, so richly interwoven with Scriptural reference, and coming in so aptly on our past or present experience, is a treasury of instruction, which ought by no means to be shut up from the present generation of men.

Most devoutly is it to be wished, that the wanderers referred to in the foregoing pages, would take it up, and bestow upon it a candid perusal. It is fitted to be profitable to men of all standings in the church; but it is peculiarly adapted to them. They will see in it, in vivid delineation, the very thing which is wanted, by the help of God, to disentangle

their souls, and thus to introduce them to solid comfort, and everduring peace. The minuteness of discrimination which its author exemplified, and the painfulness of effort with which he sought out the treacheries of his own heart, may be formidable to some readers, inducing them to suppose, that, if this be Christianity, it is never to be theirs; and these things, it must be confessed, belong to the subject; for the remedy which heaven has prepared for man must not be diluted, for the silly purpose of rendering it palatable. But, if man must be trained to discriminate, with not a little nicety, in the sciences and the business of this world, why should he hope to be freed from it in religion? If he knows its value, and will not act without it, in things which are temporal, how can he think of setting it aside in things which are spiritual? If the shadowy acquirements of three score and ten years demand it of him, and have the demand complied with, will he give a denial to that which spreads itself out over all eternity? Withal, the difficulties attendant on the religion of the heart, are most formidable to those who are strangers to it, and who, of course, can only judge of it in the recorded perplexities of other men. By the man who is under the pressure of the subject, and feelingly alive to the interests it involves, they are not mustered in imagination, but grappled with in fact. He counts not on them, but on the things which are beyond them; and, however impotent and reluctant, he is strengthened, and carried onwards, by the power of that Spirit "who searcheth all things, yea, even the deep things of God."

It has been known, we believe, that the timid and hesitating Christian has caught alarm from this volume, and been led, in the perusal of it, to pronounce upon himself a severer sentence than his short-comings required. It is every way likely, however, that the cases are few in which such mistakes have done any permanent injury; and to guard against them, it is only necessary to mark the difference between the infirmities, or imbecilities, which are incident to one Christian, and the altitudes of attainment which are arrived at by another. The allowances made for this diversity, are more frequently too great than too small. But the man whose piety is languishing, because he is remiss in fostering its growth, or suffers it to be broken in upon by frequent immersion in secular pursuits, will find, in the following pages, a most seasonable and powerful caveat. If he look at all with an eye of candour, in traversing the scene through which it leads him, he cannot fail to be struck with the contrast between what he is, and what he ought to be; and when this contrast stands out before him, as a ministration of reproof, let him make use of it, also, as a stimulant of exertion; for there is nothing more destructive of Christian piety, or more fertile in discomfort to the Christian himself, than a slow and imperceptible encroachment on its sacredness by the concerns of this world. "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

D. Y.

Perth, May, 1824.

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MEMOIRS

OF THE

REV. THOMAS HALYBURTON.

PREFACE.

THOUGH the Gospel of Christ was abundantly confirmed in the first ages of Christianity, by testimonies of every kind, yet I love to see daily and living witnesses arise, and set their seal to the truth and divinity of this Gospel. Every transcript of it in the heart of a Christian is a new argument to confirm it. "Blessed is he that believes, for he has the witness in himself, that Jesus is the Son of God:" and blessed is he that hath wisdom and courage in this unbelieving age, to make this inward testimony appear and shine to the world. This is one reason why I value the memoirs of holy men; and among those which I have seen, I am not ashamed to recommend this as one of the most valuable, and that on these accounts, namely,

I. I found here the inward and experimental work of Christianity described at large, by a wise, a learned, and an ingenious man, who seems to have been a strict observer of his own spirit, and of all the secret motions of it, and the more secret springs. Here you may see the crooked and perverse workings of a carnal heart in a state of nature; the subtle twinings of the old serpent to keep the soul from

God and his Christ; and all the counter-workings of sovereign grace, which in the end appears victorious! You see here the self-flattery and many deceits, whereby sinners raise a good esteem of themselves, and build up their vain confidence, in opposition to the holiness of the law, and the grace of the gospel; and here Christians may learn much of the holy skill that is needful to maintain a constant and glorious war with sin, by strength that is in Christ, and they may read the triumph of a dying conqueror.

Now, though every Christian hath some inward sense of divine things, yet every one has not so rich a variety of experiences; and among those that have, few are so watchful as to take a due account of them; few so wise as to judge aright concerning them; and few so faithful and bold as to consign these things to writing for the use of others. Men that are fit to publish their observations of this kind generally imagine, that humility requires to bury them in silence and darkness. But the author and subject of this narrative was a man of great piety, bright natural parts, studious learning, and uncommon penetration and judgment, as sufficiently appears in his other writings; yet there is such a vein of humility and honesty that runs through every page, that you may see the secret workings of his thoughts, through his holy language. His sins as well as his graces, lie open to sight, the labours of his soul appear to the eye, and the pious reader will find himself at once delighted and improved. So the curious operations of bees are seen through a hive of glass,

and the spectator is at once entertained with instruction and pleasing wonder.

II. Another thing that gave me an esteem of this work, was the account that is given of an evangelical conversion, after the author had been long struggling with sharp convictions of conscience, and labouring under sharp agonies and terrors. He had been fighting with guilt and corrupt nature to attain holiness, pardon, and peace, by all the methods that the reason of man would naturally suggest, and by the doctrines and duties of the gospel itself, used in a more legal way and manner; and found his labours repeated and vain, and his work still to begin. Here he describes at large the utter insufficiency of all convictions and awakening words and providences, all tears and repentance, all religious duties of worship, public and private, all vows and promises, covenants and bonds with which he bound his soul to God; and how sin prevailed and triumphed over them all when they were practised only in a legal manner, as a mere task of conscience, and without the delightful taste of the grace of the gospel. All these left him still under guilt, under the power of sin, and in the utmost confusion, near to despair, till it pleased God to open his eyes to behold the mercy and comfort of the gospel as the way to holiness and peace; till divine grace brought him as a dying sinner, empty of all good, and helpless, to the full salvation that is in Christ, and sweetly constrained him to receive peace and holiness together; till he learned the way of sanctification by faith and hope in a pardoning God, a God reconciling sinners to himself, through

Jesus the Redeemer. This overwhelmed his soul at once with deep humility and repentance, with wonder and holy joy, with hope and love, and constrained him to pleasant obedience. This renewed his nature, this wrought in him all the powers and principles of Christian holiness, and raised and supported them in a glorious degree.

Now, though I dare not confine the workings of the blessed Spirit, who is infinitely free and various in his operations, and he hath carried thousands to salvation in a more legal way, and doth daily conform his divine workings in many souls to their lower degrees of light and evangelical knowledge, as well as to their natural tempers and their temptations; yet it is my judgment that such a conversion of sinners as this Author experienced, is always more frequent where the Gospel obtains in its purest light, and its divinest glory, and seems to be more akin to the spirit of Christianity.

III. The last thing that I shall mention, that I remark in this work, is the full confirmation that is given to our holy religion, and to this noble method of divine grace, not only in the most watchful and holy life, but also in the most joyful and glorious death of this good man. Death takes off every possible disguise, and makes us think and speak sincerely; and yet you see him still the same. Here we find reason and learning giving their testimony to the Gospel, and to the power of godliness, with a living pen and with dying lips.

Though this book may be of great use to all that will read it with an humble and serious temper, yet

the persons to whom I would chiefly recommend it, are these, namely—

First, To my younger brethren in the ministry. Perhaps they may learn from these papers, the way of suiting their discourses, in public and in private, with a more happy turn for the relief and salvation of souls. I am persuaded, if we all consulted the workings of the Spirit of God on the hearts of Christians, and the various devices of corrupt nature, and the wiles of Satan, as they appear in such memoirs as these, we should learn better how to deal with the consciences of men, in order to their sanctification and comfort, and put the doctrines of the Gospel to their proper use. We should all preach the abounding grace of Christ, in order to lead sinners to delight in the law of God, and more effectually direct and draw them to the practice of that "faith that works by love."

Next, I would recommend it also to those persons, that are awakened to a sense of their sin and danger, and seeking the way of salvation, that they may not run into mistaken methods, nor follow the false and flattering dictates of a mere natural conscience, lest, with their Bibles in their hands, and the Gospel on their lips, they seek righteousness and peace "as it were by the works of the law." Here they will find, that hope is the surest and kindest spring of holiness, and that there is no solid and lasting peace but what is built on the clear discoveries of forgiving grace; and that faith only can purify the heart.

I would recommend it, in the *third* place, to poor

melancholy souls, who walk watchfully and mournfully before God in every duty, and labour in religion, and travel on in heaviness all their days. They dare not indulge their hopes, nor scarce admit any degrees of comfort, because their holiness is so imperfect. Let them learn, from this example, to try whether they would not sooner arrive at great degrees of sanctification, by going farther out of themselves to fetch their comforts, and by letting their hope live on the freest and richest promises of the covenant of grace, wherein repentance and holiness are promised, as well as pardon and happiness. Let them try, whether an humble trust in Christ, as their righteousness and their strength together, would not fill them with powerful constraints of love, and lead them to a sweet delight in every duty; and thus that good word would be fulfilled unto them, "The joy of the Lord shall be your strength."

I would commend it also to those Christians that have begun to walk with God cheerfully in the ways of his gospel-grace. Here they may be assured, that all the glorious grace of the Gospel will by no means excuse them from daily labour, and care, and watchfulness, from constant and earnest prayer, and universal diligence, in all the duties of godliness: for if these be omitted, sin will prevail, and Satan gain many advantages to bring them back to guilt and bondage again. Sin prevailing will spread a temporary darkness and death over all the vigour and beauty of their religion; but when they are fallen into such degrees of backsliding and decay, they may learn here, that the only way of their recovery

is by faith and hope in the Gospel; by trusting, as undone sinners, in an all-sufficient Saviour; and their only security all along the road to heaven, is by joining diligence and dependence together.

May the blessed Spirit, who formed the soul of this Author to the divine model of his Gospel, form the heart of every reader by the same perfect rule, and raise them to equal or to higher degrees of faith and holiness, that they may be living witnesses and honours to the name of Christ; and let them join with me to adore my God and Saviour, who, though he hath secluded me from service in his house, by long sickness, yet honours me to stand as a figure on his high-way, to direct travellers in the road; and while he restrains my tongue from its delightful work, he is pleased to use me as a silent finger to point to the footsteps of a faithful shepherd, and by them to guide the flock in their way to heaven.

I. WATTS.

Theobalds in Hertfordshire,
May, 1, 1718.

PRINCETON THEOLOGICAL SEMINARY

A

SHORT ACCOUNT

OF THE

REV. THOMAS HALYBURTON.

Mr. Thomas Halyburton, Professor of Divinity in the New College at St. Andrews, was born in Duplin, in the parish of Aberdalgy, December 25, 1674, of worthy and godly parents, Mr. George Halyburton and Margaret Playfair. His father was descended from the family of Pitcur, in the county of Angus, and was minister of Aberdalgy, in the presbytery of Perth, out of which he was summarily ejected by the government, in the year 1662, as well as about three hundred other ministers, without any legal process, simply for nonconformity to Prelacy.

Mr. George Halyburton, the Bishop of Dunkeld, who had been a zealous covenanter, suddenly became so forward for the national defection, and so cruel a persecutor of his former fellow-presbyters, that he would not spare him more than others, though he was his near kinsman, but turned him out of his charge. And yet that prelate was scarcely well in the enjoyment of his benefice, when the

Lord smote him with sore sickness, of which he died, and went to his place.

Our Author's father never repented his faithfulness in adhering to the covenanted work of reformation; but rejoiced that he had been honoured to suffer on that account: and when he fell asleep in the Lord, in the year 1682, in the 55th year of his age, he died in the faith of this, that God would deliver this church from the sore persecution it was then under. His mother was daughter to Mr. Andrew Playfair, the first minister of Aberdalgy parish after the reformation from Popery; to which her husband succeeded, a little before the restoration of Prelacy. She was allied to some of the best families in the kingdom by the mother; but, what was their far greater glory, both of them, from their youth, were truly religious. His mother excelled many of her sex for knowledge of the principles of religion, and an uncommon memory of the Scriptures: she would have repeated exactly many of the choicest chapters of the Bible. They had a numerous family, no fewer than eleven children, and very sickly. All of them died young, except their eldest daughter Janet; and their son, Thomas. But, to sweeten these trials, they had peculiar comfort in the death of their children; some, even of the youngest of them, gave singular evidences of their dying in the Lord.

When his father died, he was happy to be under the care of such a mother. The Episcopal persecution for nonconformity daily increasing, she, with her son-in-law and daughter, were forced for their

safety to withdraw to Holland, and took him along with them while he was very young. He quickly learned the Dutch, and went to Erasmus' school to learn the Latin. There they remained till August 1687, when they returned home, narrowly escaping shipwreck.

At their return he went to school, and afterwards to the university, where he made great proficiency, beyond many of his equals. When he had finished his course there, he entered as chaplain to a noble family, where a person that had been his school-fellow, and had drunk in the principles of the Deists, began to attack him on that subject, which obliged him, in the beginning of his studies, carefully to read that controversy; and what progress he made in this will appear from his book against the Deists. He could not attend lectures of divinity in any of our colleges, while in that family; and though he had read divinity only two years, the presbytery of Kirkaldy importuned him to enter on trials, and he was licensed by them to preach, June 22, 1699.

He was settled minister in Ceres parish, May 1, 1700.

In 1701, he was married to Janet Watson, a virtuous and pious gentlewoman, daughter to Mr. David Watson, an heritor in the parish of St. Andrews, a zealous good man, and one that suffered much for nonconformity.

Some few years after his settlement at Ceres, his health broke, and his indisposition daily increased, so that he was hardly able to go through his ministerial duties in that large parish.

In April 1710, having received a patent from her majesty, and an invitation from the presbytery, he was transferred by the synod of Fife, to St. Andrews, to be Professor of Divinity in the New College.

In September 23, 1712, at seven in the morning, he slept in Jesus; "and him will the Lord bring with him."

He was of low stature; his body but thin and small; his hair black, but his complexion pretty clear and fair.

In April 1711, a dangerous sickness seized him, which obliged the physicians, at several times, to take from him about forty-four ounces of blood. He recovered and went about again; but his wasted body never attained the little strength he had before his sickness: shortly after, his arms and legs became a little benumbed and insensible, and also swelled, which at his death increased greatly. But O how noble a spirit, how great a soul, dwelt in his weak and frail body.—He was naturally of a pleasant and agreeable temper. He had an equal and cheerful spirit, which he retained under surprising vicissitudes. This evenness of temper appeared much in his frequent and dangerous sickness. He had a calm, peaceable, healing disposition, and yet bold as a lion in his Master's cause. He had a peculiar talent for reconciling differences. How afflicting the prospect of divisions was to him, the following pages will testify: and had some others been blessed with more of this spirit, his and our fears would have been utterly disappointed. He was master of a

considerable share of prudence: he studied to walk in wisdom towards them that are without, as well as them that are within, and to become all things to all men. He was dexterous in observing the tempers of men, and in addressing and managing them. How wisely he carried himself in church-judicatories, of which he was a member, others can witness. He abhorred that unedifying conversation, so common with many, that is spent in frequent and unseasonable jesting and drollery, though he was abundantly facetious in company, when and where he saw it expedient; and in this way he sometimes dropped what tended to edify. Those who conversed with him most will own, they seldom enjoyed his company without deriving some profit. He was often uneasy after much converse with others, if he was not edified himself, or thought he did not edify others. How circumspect and tender was the strain of his walk in this! He often regretted the difficulty there was to retain integrity in most companies in this degenerate age: he reckoned such company a great hardship; and he was loath to allow any thing offensive in conversation to go without a check.

The following Memoirs will witness how he walked with God in his family and closet. But some things I cannot pass here. It was his custom, except he had been necessarily hindered, to come from his closet to family worship, especially if the Lord had given him enlargement of heart; and if his spirit was in a due frame, he would then have been very uneasy, if any interruption occurred between closet and family duties. He also commonly

expounded the word of God, at least once a-day, in his family. The night before family, or national fasts, which he kept, he always directed his servants how to manage that work; and on the fast-days themselves, discourses to them about their souls' condition and concerns. He was an affectionate and dutiful husband, a conscientious and kind parent, a faithful and easy master. Such as knew him, will acknowledge he had a clear head, a very ready invention, and an uncommon memory. He read little after his health broke, and often acknowledged his greatest improvement was more by thinking than reading. He had a very ready way of expressing his thoughts; he was far from having a vain airy affectation of language in preaching, (a prevailing evil in this time;) he had studied an even, neat, and Scriptural style; and this became natural; though some thought, in the end, his deep thinking made it a little more abstruse than formerly to a popular audience. He had choice pulpit gifts; he was an accurate and pathetic preacher, very textual, close in handling any truth he discoursed on, and, in the application, he was home, warm, and searching; and in this he usually showed himself a skilful casuist. He often complained, that some worthy men were too general and bare in the application of their doctrines. He generally wrote his sermons very exactly, when health and business would allow. He used to say, "A lazy minister in his younger years would make a poor old man." It were to be wished, that this example were more followed than it is. He often ventured to preach, even at sacraments,

under great indisposition, when he was not able to write so much as the heads of his sermon: and he has been singularly assisted, to the conviction of all that heard him. In his last two years he wrote little, his health was so low. His experience of the power of godliness, with his other mentioned gifts, made him very skilful to deal with wounded spirits, according to the variety of their cases; and this conversation he owned was extremely useful to himself. Few ministers have taken a more cautious and confirming way of dealing with people, than he did before he admitted them to the sacrament; and, while in health, he was diligent in the other parts of his ministerial work. He was no less singularly fitted for the schools; he spoke elegant Latin with fluency, though he had been in the disuse of it. He was very expert in the Greek; but his sickness hindered his design to accomplish himself in the rest of the oriental languages. In controversies, especially those of the time, he excelled many. It was strange to see how quickly he would have taken up the state of a controversy, the strength of an adversary, seen through their deceitful sophistry and pretences, and how close and nervous his reasoning usually was.

On the whole, what a loss, especially in that juncture, may we justly reckon the death of this great man to the poor wrestling church of Scotland, to the place he lived in, and to his family! Alas! what shall we say? What great concern of heart may it cause, when such a green olive-tree, fair and of goodly fruit, is cut down; when such bright stars set, yea, even constellations of them in our day?

May we not justly fear, when such wrestlers with God are taken away, as he on his death-bed comments on such damping providences, that "the consumption decreed shall overflow in righteousness?"

MEMOIRS

OF THE

REV. THOMAS HALYBURTON.

PART I.

INTRODUCTION.—THE STATE OF MATTERS WITH ME FROM THE TIME OF MY BIRTH, TILL I WAS ABOUT TEN YEARS OF AGE.

THE common occurrences of the life of one in all respects so inconsiderable, are not worth recording; and, if recorded, could be of little use either to myself or others. Therefore it is not my design to waste time or paper with these. But if I can recount the Lord's gracious conduct towards me, the state of matters before and under the Lord's special dealings with me, in a way of conviction, illumination, conversion, consolation, and edification, and present them so as to discover, not only the parts of this work, the several advances it made, the opposition made to it, its victory over the opposition of my own heart, Satan, and the world, but also to present the work in its order and issue, it may be of

great use to my own establishment; and if ever it should fall into the hands of any other Christian, it might not be useless, considering, that the work of the Lord in all is, as to the substance, the same and uniform: and "as face answers to face," in a glass, so does one Christian's experience answer another's, and both to the word.

This being the design of this narrative, to give some account of the Lord's work with me, and my way with him, so far as I remember it from my birth to this day, I shall proceed to it.

I CAME into this world, not only under the guilt of that offence, whereby many, nay, "all were made sinners," and on account of which "judgment passed upon all men to condemnation;" but, moreover, I brought with me a nature wholly corrupted, a heart "wholly set in me to do evil." Of this the testimony of God in his word satisfies me. And in this I am strongly confirmed by undoubted experience, which fully convinces me, that from the morning of my days, while under the advantage of gospel light, the inspection of godly parents, and not yet corrupted by custom, the imaginations of my heart, and the tenor of my life, were "evil, only evil, and that continually."

It cannot be expected, that, at so great a distance, I should remember the particulars of the first three or four years of my life: yet I may on the justest grounds presume, that they were filled up with those sins that cleave to children in their infancy. Many of which are not only evil, as they flow from a poi-

soned root; "for a corrupt tree will bring forth corrupt fruit;" but do also bear the impress of, and an evident congruity to their corrupt source, and taste strong of that root of bitterness whereon they grow. While we are yet on the breasts, inbred corruption breaks forth; and before we give any tolerable evidence that we are rational, we give full evidence that we are corrupted. We show that we are inclined to evil, by pressing with impatience and eagerness for what is hurtful; and our aversion to good, by refusing with the greatest obstinacy what is fit, proper, and useful to us. At first we are only employed about sensible things; and about them we give the first evidences that our natures are corrupt. And with the first appearances of reason, the corruption of our spirit discovers itself. How early do our actions discover passion, pride, revenge, dissimulation, and sensuality, to be inlaid, as it were, in our very constitution! Any ordinary observer may discern instances innumerable of this sort, very early in children. With these, and the like evils, no doubt, were the first years of my life, of which I remember little, filled up: "Folly is bound up in the heart of a child"—"and we go aside as soon as born, speaking lies."

In this first period of my life, I had advantages above most. My parents were eminently religious. I was, for the most part, trained up under their eye and inspection. I continually heard the sound of divine truths ringing in my ears, in their instructions; and I had the beauty of the practice of religion continually presented to mine eyes in their walk. I

was by their care kept from ill company that might infect me. By these means, I was restrained from those grosser outbreakings that children often run into, and habituated to a form of religion, and put upon the performance of such outward duties of religion as my years were capable of. Hence it appears, and I now am fully convinced, that the sin I indulged in during this tract of time, is not to be imputed, either as to inclination or actings, merely to contracted custom, or occasional temptations; but it really was the genuine fruit and result of that lamentable bias with which a man, since the fall, is born. Sure the spring must be within, when, notwithstanding all the care taken to keep me from them, I impetuously went on in sinful courses. The Holy Ghost hedged up my way by precepts, example, and discipline; but I broke through all. Surely the springs must be within; and they must be very strong that were able to bear down such powerful fences as were set in its way, by the providence of God, and run with so full a stream, notwithstanding all outward occasions of its increase were, as much as might be, cut off. In this I have a full evidence of a heart naturally estranged from, nay opposite to the Lord: and besides, this deeply aggravates my guilt: "And they have turned unto me the back, and not the face; though I taught them, rising up early, and teaching them, yet they have not hearkened to receive instruction."

The care of my father during his life, which ended October 1682, and of my mother after his death, though very great, did not change, but only

hide nature, which is indeed often hid, sometimes overcome, but seldom extinguished. Although I cannot remember all the particulars from the fourth or fifth year of my life, yet so far do I remember what the general bent of my heart was from that time. Upon a review, I must confess that it was wholly set against the Lord: "The carnal mind is enmity against God, and is not subject to the law of God, nor can it indeed be."

To confirm this, when I now survey the decalogue, and, notwithstanding the great distance, review this portion of my time, I do distinctly remember, and, were it to edification, could condescend upon particular instances of the opposition of my heart to each of its precepts. Whatever influence education may have in moulding what is seen, yet surely "the imaginations of man's heart are evil from his youth up."

True it is, through the influence of the means before mentioned, I did all this while abominate the more gross breaches of all the commands, and dislike open sin. But meanwhile my heart was set upon the less discernible violations of God's holy law. My quarrel was not with sin, but the consequences of it; and the main thing I regarded was the world's opinion of it. Fear of punishment, pride that fears to be ill-thought of, or, at best a natural conscience, enlightened by education, were the only springs of my performances of duty, or abstinence from sin. Prone I was all this while to sin, even of all sorts to which that age has a tendency, in secret, when I could say, that "no eye

shall see me." They who for credit, or such other inducements, may seem averse to sin, yet will make bold in the dark with the worst sins: "Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? For they say, the Lord seeth us not; the Lord hath forsaken the earth."

Even those things which in my way seemed good and promising, such as a detestation of gross sins, performance of duties, &c. were either purely the effects of the force of custom, a bribe to a natural conscience to hold its peace, a sacrifice to self, a slavish performance of what I took no delight in, to avoid the whip, or sometimes a charm to keep me from danger, which I thought would befal me, and dreaded much if I neglected prayer. Thus my best things dreadfully increased my guilt, being, like the apples of Sodom, fair to look at, promising while untried, but within, full of ashes and noisome matter. "When ye fasted and mourned in the fifth and seventh months, even these seventy years, did ye at all fast unto me? And when ye did eat, and when ye did drink, did ye not eat for yourselves?" "Bring no more vain oblations; incense is an abomination to me; the new-moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting."

Thus the spring of corruption, restrained on the one side, I mean as to open profanity, by the mounds of education, breaks out on the other side in a form of religion, without, nay, plainly opposite to the power of it, which is no less hateful to the

holy God. "The prayer of the wicked is sin; his sacrifice is an abomination." Sin, in the one case, has a little varnish, that somewhat hides its deformity from the eyes of men; in the other, it is seen in its native hue and colours. In the one case, it runs under ground; in the other, it openly follows its course. "Some men's sins are open before-hand, going before them into judgment, and others follow after." Whether the one or the other, the odds is not great: "The tree is known by its fruit." "A corrupt tree cannot bring forth good fruit." Sometimes it may bring forth good-like fruit.

But yet, after all, I must confess that such was the strength of corruption, that it drove me to several of the more plain and gross sins incident to this age: which, though some account pardonable follies in children, yet the Lord makes another reckoning of them; and some of them have been made bitter to me; such as, lying to avoid punishment, Sabbath-breaking, revenge, hatred of my reprovers, and others of a like nature. Some particular sins committed in childhood, which I had quite forgotten, as being attended with no notable circumstances that could make them be remembered, rather than any thing else I can remember, were brought fresh to my memory, when the Lord began closely to convince me, and being presented in their native colours, in the light of the Lord, and in all the circumstances of time, place, partners in sin, &c. and were made the matter of my deep humiliation, loathing and self-abhorrence, as not only full of wickedness in themselves, but pregnant evidences of the deepest natu-

ral depravity. This made me see to whom it was owing, that I went not to all the heights in wickedness, and the grossest abominations to which ever any were carried; and to which a haughty heart, if not restrained seasonably, partly by secret power, and partly by outward means, would inevitably have carried me: "Folly is bound up in the heart of a child, deeply rooted, and fastened there." And no thanks to the best, that they are kept from the worst things: "And David said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meet me: and blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with my own hand. For in very deed, as the Lord God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal, by the morning light, any that pisseth against the wall." What a monster had I been, if left to myself, and not seasonably restrained by outward means, and inward power. Blessed be the invisible hand, and the outward instruments of this restraint, that kept me back from sinning.

These are but a very few of the innumerable evils that cleaved to me in this sinful period of my life: "For who can understand his errors?" This period was altogether sinful and vain, nay, sin and vanity in the abstract. "Childhood is vanity." And all this is deeply aggravated by my stupid unconcern about them all the while. Notwithstanding of them all, "I was clean in mine own eyes, though not washed from my pollutions," in the mire whereof

I had long wallowed. I was whole as to my own sense, though the plague sore run upon me. "While I thought I stood in need of nothing, I was poor, miserable, wretched, blind, and naked." "How canst thou say, I am not polluted, I have not gone after Baalim? See thy way in the valley, know what thou hast done, &c. I have not found it by secret search, but upon all these. Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned."

Reflections on this First Period.

When I consider, how many sins long since done and forgotten, many of them of an older date than any thing else I remember, and in their commission attended with no such remarkable circumstances as can rationally be supposed to have made any deep impression on the memory, and so have any influence in recalling them, after so long oblivion, were now by the Lord brought to mind with unusual distinctness, I cannot but herein observe, 1. What exact notice the holy God takes, and how deeply he resents those things which men generally will scarce allow to be faults, or at most but small ones, pardonable follies rather than sins. God early observed, that man's imaginations are evil from his youth, and will have us remember, and be humbled for the sins that have cleaved to us from our youth: "This hath been thy manner from thy youth, that thou obeyedst not my voice," is an aggravation of other

sins he charges on his people, and in itself one heavy article. 2. How much reason is there for reckoning it as one great part of the wicked's misery, that "they lie down in their graves, with bones full of the sins of youth?" How much reason is there for David's prayer, that God may not "remember against him the sins of his youth?" How just reason have we oft, with Job, to suspect, that in the strokes that fall on us in riper years, God is visiting us for the iniquities of our youth? How much reason have we, with holy Augustin, to confess and mourn over the sins of childhood, and trace original corruption, in its first outbreakings, even up to infancy? 3. I here observe what an exact register conscience, God's deputy, keeps; how early it begins to mark; how accurate it is, even when it seems to take no notice: and to what a length it will go in justifying God's severity against sinners at the last day; how distinctly and clearly it will read it out, and how far up it will fetch its accounts of those evils which we mind nothing of, when God shall open its eyes to read what is written, and discern those prints which, as Job says, "God sets upon the heels of our feet," and gives it a commission to tell us of them, when the "books shall be opened, and the dead, small and great, shall be judged out of them."

When I review this first period of my life, what reason do I see to be ashamed, and even confounded, to think that I have spent ten years of a short life, without almost a rational thought, and undoubtedly any that was not sinful: "After that I was instructed, I smote upon my thigh; I was

ashamed, yea, even confounded, because I did bear the reproach of my youth."

The whole of what I have set down before, being matter of undoubted experience, of which I can no more doubt than of what I now see and feel, I have herein a strong confirmation of my faith, as to the guilt of Adam's sin, its imputation to his posterity, and of my concern therein in particular. For, 1. The bent of my soul, from a child, was set against the Lord: nor was this the effect of custom and education; for there was a sweet conspiracy of precept, discipline, and example, in those with whom I conversed, during this part of my life, to carry me another way. Nor can I charge the fault of this on my constitution of body, or any such thing, as might be alleged to proceed from my parents in a natural way. For those lusts which are "of the mind," and are not influenced by any constitution of body, were as strong, sensible, active, and prevalent, as any other, nay, more than those which may be pretended to depend on the frame of the body. And as my soul, in its accursed inclinations, was thus opposite to the Lord, so as the opposition was of that strength and force, as was not to be suppressed, much less to be overcome and subdued, by the utmost care of parents, and the best outward means. This is undoubted fact. 2. I cannot at all conceive it consistent with the wisdom, goodness, or equity of God, to send me thus into the world, without any fault on my part. To say I was thus originally framed without respect to any sin chargeable on

me, is a position so entirely contrary to all the notions I can entertain of the Deity, that I cannot think of it without horror, much less can I believe and give assent to it. 3. Penal, then, this corruption must be, as death and diseases are. And of what can it be a punishment, if not of Adam's sin? While those things are so plain in fact, and the deduction from them so easy, whatever subtle arguments any may use to overthrow this truth, I have no reason to be much shaken or moved with them, or call the truth in question. If once I am sure, that God hath done a thing, there is no room left for disputing its equity. I am sure, I was corrupt from my infancy. I am sure, God could not have made me so without cause, or sent me into the world in such a case, if it had not been for some fault wherein I am concerned. If there is any attempt to charge God on this account, I look upon it as highly injurious. There is nothing left for me in this case, but humbly to endeavour to clear God of any seeming hardship. If we cannot easily do this, then I will much rather acknowledge my ignorance, and stoop under his incomprehensibility, than lay any charge of injustice against him. This has upheld my soul against the most subtle arguings of men of perverse minds, and even of Satan, who hath oft assaulted me in this matter. Be their arguments what they will, "Behold, in this they are not just: I will answer thee, that God is greater than man. Why dost thou strive against him? For he giveth not account of his matters. That he may

withdraw man from this, (among other evil purposes, of measuring God by his short line,) and hide pride from his eye."

Hence, also, I am taught what estimate to make of the pretendedly good and virtuous inclinations with which some are, by Deists and Pelagians, alleged to be born. If it be not in those few and rare instances of the early efficacy of sanctifying grace, all that which is looked on as good is really no more but the fruit of education, custom, occasional restraints, freedom from temptation, or perhaps a natural temper, influenced by some of those, and by the constitution of the body, to somewhat of opposition to those grosser actings of sin, which make the most noise in the world. In a word, whatever there is of this, except in the rare instances before mentioned, is but sin under a disguise. The difference is not great. The one sort of sinners seem to promise good fruit, but deceive; whereas the openly profane give a plain refusal, and forbid expectations. And yet of this last sort more receive the gospel than of the former: "But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, Sir; and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you."

PART II.

AN ACCOUNT OF THE RISE, PROGRESS, INTERRUPTIONS, REVIVALS, AND ISSUES, OF THE LORD'S STRIVINGS WITH ME, DURING THE TEN OR ELEVEN ENSUING YEARS OF MY LIFE, FROM MAY, 1685, TO AUGUST, 1696.

CHAPTER I.

An Account of the first rise of my Concern about Religion, its Results, Revivals, and other occurrences relating thereto, for the first two years of this time.

In the month of May 1685, my mother being by the heat of the persecution, obliged to retire to Holland, I went along with her. While we were at sea, being in some real or apprehended danger, my conscience, which had for all the by-past ten years, so far as I can now remember, been fast asleep, began to awaken. I was convinced of sin, terrified with the apprehensions of hell and death, and the wrath of God, which, before I was brought to this distress, I had no thought about: "They have turned their back unto me, and not their face; but in the time of their trouble they shall say, Arise, and save us."

All this concern was nothing more than a sad mixture of natural fear, and a selfish desire of preservation from the danger that was, at least by me, supposed imminent. Peace, acceptance, communion with God, came not much into my thoughts. I was afraid and unwilling to die. I would gladly have been out of danger of hell. This was all my exercise at this time. It was not sin, but death its consequence, I was concerned to be rid of: "Then Pharaoh called for Moses and Aaron in haste, and said, I have sinned against the Lord your God. Now, therefore, I pray thee, forgive my sin only this once, and entreat the Lord your God, that he may take away from me this death only."

As this exercise was wholly selfish, without any concern for the Lord's glory, so it led me to selfish courses for relief. I promised, that, were I at land, I would live and be better than formerly: I engaged to keep all God's commands. My mother told me, I was in a mistake, and would not hold there. But of this, there was no persuading one so ignorant of his own heart, as I at this time was. I multiplied engagements, and doubted not myself as to the performance: "And the people answered, God forbid that we should forsake the Lord, to serve other gods. And Joshua said unto the people, Ye cannot serve the Lord; for he is an holy God. And the people said unto Joshua, Nay, but we will serve the Lord."

No sooner was I come to land, and fixed at Rotterdam, than I verified what had been foretold. I forgot all my promises and resolutions. The un-

renewed and corrupt heart being free from the restraint put upon it by the natural conscience, under appearance of hazard, took its old course. I returned to former evils, and grew worse. Corruption, that had been confined for a little, having easily forced down all these mounds raised to hold it in, run with the greater violence. It is true, through the mercy of God, I was still restrained from open scandalous sins; towards which the awe of my godly and prudent mother, and the principles of education contributed not a little. But as to secret evils of all sorts, I had no aversion to them; nay, to many of them I was strongly inclined, and in many instances followed my own inclinations. I was a ready and easy prey to every temptation, notwithstanding all my engagements: "And thou saidest, I will not transgress, when upon every high hill, and under every green tree, thou wanderest, playing the harlot."

My sins, in this place, had this grievous aggravation, that they were against greater light, and more of the means of grace, than I had formerly enjoyed. On the Lord's day, we had three sermons and two lectures in the Scots church; on Thursday, a sermon there likewise. On Tuesday, one of the suffering ministers by turns preached. There was a meeting for prayer on Wednesday. On Monday and Friday nights, Mr. James Kirkton commonly lectured in his family. On Saturday, he catechised the children of the Scots sufferers who came to him. My mother took care to make me attend most of these occasions; was careful to keep

me to duty, was not wanting in advice, correction, prayer with and for me; she obliged me to read the Scriptures and other edifying books. But so far were all these from having a due effect on me, that I was weary of them, and went on in sin: "What could have been done more (namely, in point of outward means) to my vineyard, that I have not done? Wherefore, when I looked that it should have brought forth grapes, brought it forth wild grapes? Ye said also, (namely, of the Lord's service,) What a weariness is in it! And ye have snuffed at it, saith the Lord of hosts. And ye brought that which was torn, and the lame and the sick; thus ye have brought an offering. Should I accept this of your hand, saith the Lord?"

At this time, I wanted not frequent convictions, occasioned sometimes by the preaching of the word, and at other seasons by the light of my education, which still adhered to me, and was a check upon me. But all these were only like the starts of a sleeping man, occasioned by some sudden noise: up he gets, but presently he is down, and faster asleep than before. I found means to get rid of these convictions. 1. I would, when they were uneasy, promise them a hearing afterwards: "And as Paul reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way, and when I have a convenient season, I will call for thee." 2. At other seasons, I looked to the tendency of them, that they aimed at engaging me to be holy, and then I pored upon the difficulties of that course, till I not only got the edge of my con-

victions blunted, but frightened myself from a compliance: "The sluggard saith, There is a lion in the way, and I shall be slain in the streets." 3. When convictions were lighter, I got rid of them by withdrawing from the means: "If a man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." 4. Sometimes I promised them fair, and so put them off at that time, but minded it not afterward: "And he said to the second likewise, and he answered, I go, Sir, and went not." 5. Sometimes they issued in fruitless, inactive, and slothful wishes: "The soul of the sluggard desireth, and hath nothing. The desire of the slothful killeth him; for his hands refuse to labour." 6. At other times, when they were troublesome, I turned mine eye to something which I thought good in my conduct, though, the Lord knows, little was there that had so much as any tolerable appearance of good. Yet so foolish was I, that I rested here, as if this had not been only enough to atone for the past, but to procure good at God's hand: "Two men went up into the temple to pray, the one a Pharisee, the other a Publican. The Pharisee stood and prayed with himself, God, I thank thee, that I am not as other men, extortioners, unjust, adulterers, or even as this Publican," &c. 7. Sometimes I endeavoured to diminish my sin as much as I could: "In all my labours, they shall find no iniquity in me that were sin." 8 When these shifts failed, and they were

still uneasy, I then betook myself to diversions, and they choked the word and convictions arising from it: "And that which fell among the thorns are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection."

About this time, I met with some things that crossed me. Upon which I turned thoughtful, how to rid myself of these difficulties. I seemed more than ordinarily concerned, and my spirit was much troubled; yet really this strait led me not to God. But my thoughts were spent in resentments against the real or supposed authors of my uneasiness, in proud, selfish, and vain contrivances, for mine own ease and relief: "The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.—They cry out by reason of the arm of the mighty; but none saith, Where is God my Maker, who giveth songs in the night?—And thou didst look in that day, to the armour of the house of the forest, &c. But ye have not looked unto the Maker thereof, neither had respect to him that fashioned it long ago."

About the month of December 1686, at the earnest desire of my father's sister, who was married to John Glass, provost of Perth, I was sent home. While I staid in his family, I saw nothing of religion, though my aunt was a very moral woman. Here I was much indulged. I got liberty, and I took it. I saw little of the worship of God, and I easily complied and turned remiss too. What further advances toward an open rejection of the very form of

religion I made in this place, I do not now, at this distance, distinctly remember; but no doubt they were great. This I do remember, that I found my aversion to these sins, which, through the influence of education, I abominated before, sensibly weakened. Yea, I found some secret hankering after some of them, a delight in those who were guilty, and a sort of approbation of them in my heart. Yet still I was, in a great measure, restrained from an avowed practical compliance, by the awful impressions early instruction had left on my mind, which were not as yet wholly worn off; though they were far decayed, considering the shortness of my stay, by which I may easily discern what had become of them, if I had staid longer there. Further, I remember, that at that time, I had a great aversion to learning, which was the only good thing that in this place was urged on me. I looked on it as a burden and drudgery, to which the basest employments were to be preferred, and hence I in no way set my heart to it; but trifled away my time. And many a sinful shift did I betake myself to, that I might get the time shuffled over: "Thus I hated instruction, and cast God's word behind my back. When thou sawest a thief, thou consentedst with him, and hast been partaker with adulterers. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself."

Thus I spent the winter. In the spring of 1687, my mother fearing that I might be ensnared with the company I was now amongst, came home for me, as

remembering the wise man's observation, "The rod and reproof give wisdom; but a child left to himself, bringeth his mother to shame." But so great was my wickedness, that in spite of natural affection, I was grieved at her return; it damped me when first I heard her voice, and I cared not to see her. Nothing I disliked more than a godly and affectionate mother's converse. I feared to be questioned as to my past conduct. I feared she would carry me away back to Holland, where I would be put under uneasy restraints from my sinful liberty: "But thou saidst, There is no hope. No, for I have loved strangers, and after them will I go."

In the spring, or towards summer, my mother carried me with her, much against my will, and put me to Erasmus' school. I staid but a short while there. But by the advantageous method of teaching taken with me, I began to delight in learning, and quickly turned proud of my success. But otherwise, I lived as I had done before, becoming still worse and worse, under all the means God made use of to bring me near, and keep me close to him: "As the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah; that they might be unto me for a people, and for a name, and for a praise, and for a glory; but they would not hear."

CHAPTER II.

An Account of the Revival of Convictions, their Effects, Progress, Issues, and Interruptions, from the close of 1687 *to* 1690, *or* 1691, *when I went from Perth to stay at Edinburgh.*

In the month of February, 1687, King James issued his proclamations for indulgence, after which most of those who had fled ventured home; and my mother amongst others, toward August or September that year. It had been for my advantage, probably, for my education, to have staid here, which made me unwilling to return. In our return, we were in imminent danger of shipwreck, on the scars of England; but by the mercy of God we escaped. The danger was sudden, and suddenly over, and so left little or no impression on me. When we came home, we fixed our residence at Perth, and abode there till harvest 1690, or 1691, I cannot be positive which. What was my state as to my soul concerns during this time, so far as I remember, I shall here narrate.

Presently upon our settlement in this place, I was entered to school, and made some better proficiency than before. But as to religion, I continued as unconcerned as ever, as intent upon sin, as averse to duty as formerly. However, I behaved under my mother's eye, but when I was among my comrades I took my liberty, and went with them into all the

follies and extravagances they went into; with this aggravation above most of them, that what I did I very often knew to be a fault; whereas they, at least many of them, did not. Yea, I not only went along with them, but was foremost, and enticed others to folly. Yet still, through the mercy of God, I kept from openly scandalous evils, save once, that I remember, I was seized in a garden, with some other boys, taking some fruit. Of this I was much ashamed, and never attempted the like again, not from any real dislike of the sin, but the fears of a discovery. And thus I continued, till towards the close of King James' reign, when fears of a massacre, or some sudden stroke from the Papists, of which there was a great noise every where, revived my concern about religion: "But when he slew them, then they sought him; and they returned and inquired early after God: and they remembered that God was their Rock, and the High God their Redeemer."

This concern being somewhat deeper, and the effects of it more remarkable and lasting, I shall endeavour to give a distinct account of it. About this time, the Lord, by the means I lived under, the preaching of the word, catechising in public and private, enlightened my mind further in the notional knowledge of the law and gospel. My capacity growing with my years, and knowledge of what was sin, and what was duty, and what the fearful consequences of sin were, and the advantage of duty increasing; sin was left open and naked without the excuse of ignorance, and conscience had a farther

advantage, being armed with more knowledge, and better informed; by which its checks, when now by the Lord's providences it was in some measure awakened, were more frequent and sharp, and not so easily to be evaded: "If I had not come and spoken to them, they had not had sin, but now they have no cloak for their sin."

Some touches of sickness riveted on me the impressions of mortality and frailty, and the tendency of each of those numerous train of diseases, by which we are daily exposed to death: in which I was brought into, and kept under continual "bondage through fears of death."

But that which, above all, most deeply affected me, and gave an edge to convictions, was the continual fear we were in, of being suddenly destroyed by the Papists. This kept death in its most terrible shape, ever in mine eyes and thoughts; and, to my great terror, I saw wrath and judgment following it. "The sinners in Zion are afraid, fearfulness has surprised the hypocrites: Who amongst us shall dwell with devouring fire? Who amongst us shall dwell with everlasting burnings?"

By this I was cast into grievous disquietude: "I took counsel in my soul, having sorrow in my heart daily." I was in a dreadful strait betwixt two. On the one hand my convictions of sin were sharp, fears of a present death and judgment quickened them. This made me attend more to the word; the more I attended to it, they increased the more; and I was daily persuaded, more and more, that there was no way to be rid of them, but by turning religious. On

the other hand, if I should engage in earnest in religion, then I saw the hazard of suffering for it, and wist not but I might be called immediately to die for it; and this I could not think of doing. Betwixt the two, I was dreadfully distressed in my mind; some nights sleep went from mine eyes, and I was full of trouble. I set my imagination to work, and sometimes strongly impressed myself with the fancy of an Irish cut-throat, holding a dagger to my breast, and offering me these terms, "Quit your religion, turn Papist, and you shall live: Hold it, and you are dead." The imagination was sometimes so strong, that I have almost fainted with it, and still I was dreadfully unresolved what to do; sometimes I would let him give the fatal stroke; but on this my spirits shrunk, and my heart failed at the apprehension of death. At other times, I resolved to quit my religion, but with a resolution to take it up again, when the danger was over; but here I could get no rest. What, thought I, if the treacherous enemy destroy me after I have done it, and thus I lose both life and religion? And what if I die before the danger is over, and so time be not allowed me to repent? "Ephraim is as a silly dove, without a heart: they call to Egypt, and they go to Assyria."

This sort of exercise frequently recurred, and I ever continued in this way at times, till after the battle of Killiecrankie, which was fought July 27, 1689. It had some interruptions, and then I was as remiss as before; but for near a year, few weeks, and frequently few days or nights passed over me, without some such exercise: but the fears of the

Papists being quickly over, my remaining difficulty was only with my convictions. Now, as to these, I endeavoured to relieve myself: 1. By promises of abstaining from those sins which were most directly contrary to my knowledge, and of which I was most plainly convinced: "And Pharaoh called for Moses and Aaron, and said, Entreat the Lord for me, and I will let the people go." 2. I took sanctuary in resolutions of inquiring into the Lord's mind, and complying with it. But when I consulted any practical book, or the ministry of the word, and found them not to give such directions as agreed with my unrenewed heart, I was grieved, and stuck there: "And, behold, one came to him, and said unto him, Good Master, what good thing shall I do, that I may have eternal life? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me. But when the young man heard that saying, he went away sorrowful; for he had great possessions." 3. I thought to find peace in a more careful attendance upon duties: "Thus being ignorant of God's righteousness, and going about to establish mine own righteousness, I submitted not myself unto the righteousness of God, (nor showed I any regard to Christ,) who is the end of the law for righteousness, to every one that believeth."

Though my foolish heart ran to those courses, yet really they afforded no solid repose: For, 1. The first sin against light, and the first omission of duty, which very speedily ensued upon the intermission of

the restraint that present conviction put on me, shook all. And I was confounded at the thought of appearing before God, in a righteousness so plainly ragged, that where it had one piece, it wanted two. 2. Though these ways gave some ease, while trials were at a distance; yet when the thoughts of death came near, I found no quiet in them. This was not gold tried in the fire, nor would it abide so much as a near-hand view of a trial; but at the very appearance of a storm, this sandy foundation shook. 3. Whenever convictions were awakened as to new sins, convictions for old ones also recurred, which showed that the cure was not perfect.* "Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow."

The effects of this exercise that remained and increased afterwards, were principally these three:—1. I was brought into a doubt about the truths of religion, the being of a God, and things eternal. This hesitation was not from any arguments that offered themselves against these truths; or from any suspicion of ministers, parents, or others, from whom I had received them; but merely from this, that whenever, in danger or straits, I would build on them, a suspicion secretly haunted me, What if the things are not? Whence I was brought to think that I had not certainty and evidence about them, answerable to

* Consider Heb. x. 2, 3. Where conscience of sin remains after the use of means, it argues their weakness.

the weight that was to be laid on them. I thought death, and the trouble attending it, were certain and sensible things; but I could not get my mind so satisfied, and fully assured upon the truths of religion. Still, when under apprehensions of death, I would have taken rest in the truths of religion, the persuasion failed me, and my mind began to waver; though I could give no reason of this: "The way of the wicked is as darkness: they know not at what they stumble." 2. I was hereby persuaded, and this persuasion ever after increased in strength, that I could never have peace, till I came to another sort of evidence and certainty about the truths of religion, than I was yet acquainted with. Death I saw inevitable, it might be very sudden; I was capable of being impressed with the forethoughts of it, and could not banish them. Therefore, concluded I, unless I obtain such a conviction of religion, and such an interest in it, as will make me not only look at death without fear, but go through with comfort, "better for me I had never been;" but how or where this was to be obtained, I was utterly uncertain. Here I lay in great perplexity, under the melancholy impression, that I had hitherto "spent my money for that which is not bread, and my labour for that which profiteth not." 3. This perplexity was somewhat relieved, while one day or other reading in the close of the Fulfilling of the Scriptures, how Mr. Robert Bruce was shaken about the being of a God, and how at length he came to the fullest satisfaction; by which a hope secretly sprung up, that one time or other, and in one way or other, the like might be-

fal me, and that the Lord might satisfy me in this. Here was the dawning of a light, that, though for long it did not fully clear up, yet was never put wholly out again; though it was far from satisfying, yet it kept me from despair, as to the issue: "And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands on him, he asked him if he saw ought. And he looked up, and said, I see men as trees walking." But, notwithstanding all this, "the veil still remained untaken away."

About this time, one Mr. Donaldson, a reverend old minister, preached at Perth, and coming to visit my mother, he called for me; and, among other questions, he asked me if I sought a blessing on my learning? To which I ingenuously answered, No. He replied with an austere look, "Sirrah, unsanctified learning has done much mischief to the kirk of God." This saying stuck to me ever after, and left a deep impression on me; so that whenever I was any way straitened, I applied to God by prayer, for help in my learning, and pardon for not seeking his blessing. But this was only when more than ordinarily difficulted.

But as to my general disposition, all this exercise left me where I was before, afar off from God, and "an enemy to him in my mind, which I evidenced by wicked works."

CHAPTER III.

An Account of the Increase of my Convictions, during my stay at Edinburgh, from harvest 1690, *or* 1691, *till May* 1693, *and the vain Refuges to which I took myself for Relief.*

My mother designing to have me well educated, for the advantage of better schools, she removed to Edinburgh, in harvest 1690, or 1691, and fixed me at Mr. Gavin Weir's school, where I staid (except only for the space of some months that I abode in Carlop's family, and was educated with his children and some others, by one who had been an under teacher to Mr. Weir, and after his removal taught a few privately) till November 1692, when I entered the college, under Mr. Alexander Cunningham. Here it was my mercy, that I became acquainted with sober comrades, and bookishly inclined. But this it is not my design to narrate; and therefore I proceed to observe the steps of the Lord's work with me as to my soul.

While I abode here, the Lord gave not over his dealings with me: "About the time of forty years, suffered he their manners in the wilderness." Long also did he bear with my manners. In this place the work went on. For, 1. As knowledge increased, so convictions increased, if not in force, yet in number; still, as knowledge of the law grew, which it daily did under the means of grace, the

knowledge of sin also grew: "For by the law is the knowledge of sin." The Lord daily let me see, that he was wrath on account of sins that formerly I had not noticed: "These things thou hast done, and I kept silence: thou thoughtest I was such an one as thyself; but I will reprove thee, and set thy sins in order before thee." 2. By new afflictions, the impressions of my mortality were riveted, and I was still the further in bondage, through the growing fears of death. 3. The word being daily preached, and daily meeting with me, forced me, though unwilling, to make some inquiry into my sincerity in religion, of which I now made some profession. A close word will at length even bring a Judas to say, "Master, is it I?" 4. The means of grace, to save some bosom-idols, engaged me, like Herod, "to do many things, and hear the word gladly."

The means by which these effects were wrought, were, 1. The preaching of the word. "By the two-edged sword that goes out of his mouth," the Lord did oft wound me, and the secrets of my heart were made manifest. I found "the word a discerner of the thoughts of the heart and its intents." 2. The Lord made use of the rod. He laid his hand on me. When I was well and in health, the word did not affect me so much, nor did I attend to it so carefully: "I spake unto thee in thy prosperity, and thou wouldest not hear: This has been thy manner from thy youth, and thou obeyedst not the voice of the Lord." "In their affliction they will seek me early." "If they be bound in fetters, and be holden in cords of affliction, then

he showeth unto them their work, and their transgressions that they have exceeded." 3. I read Shepherd's Treatise, called the Sincere Convert, which galled me, and cut me to the quick: it came very close home to me, and affected me very much, and put me to question deeply my sincerity.

By these means, I was driven sometimes to great extremity, and carried the length of a form of religion. I prayed, not only evening and morning, but at some other times retired, and would weep plentifully in secret, and read, and prayed, and resolved to live otherwise than I had done. "But this goodness was as the morning cloud, and the early dew." It kept pace with my convictions. It was force, not nature; and this strictness lasted no longer than the force that occasioned it did: "And Joash did that which was right in the sight of the Lord, all the days of Jehoiada the priest.—But Jehoiada waxed old, and died.—Now, after the death of Jehoiada, came the princes of Judah, and made obeisance to the king; and the king hearkened unto them. And they left the house of the Lord God of their fathers, and served groves and idols."

While I was under these distresses, many a wicked shift did I betake myself to for relief, though without effect: "When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent unto King Jareb; yet could he not heal you, nor cure you of your wound." When searching marks were offered from the word, which tended to discover my haughtiness, or when I read them in books; 1. If any thing was spoken

or mentioned, that did in appearance make for me, then I greedily catched at that; for I was very unwilling to see my own hypocrisy, and therefore, if I had but a show to found my claim, I laid hold on what was offered, like the young man, when Christ spoke of keeping the commandments, he answered, being unacquainted with the spiritual extent of the law, "All these things have I kept from my youth, what lack I yet?" So said I. 2. When I found something required, that I neither had, nor resolved to comply with, because perhaps it was on some account or other dear, then I resolved to compound the matter, and make amends some other way, and beg a license for that, like Naaman: "Thy servant will henceforth offer neither burnt-offering, nor sacrifice, unto other gods, but unto the Lord. In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself down in the house of Rimmon." 3. When any mark was offered, that I could not evade, nor pretend to, then I was ready to question, whether he that offered it were not mistaken, "and secretly questioned the truth;" following the measures Satan took with Eve, "Yea, hath God said, Ye shall not eat of every tree of the garden." And again, "Ye shall not surely die." 4. When I could not see, not through the want of sufficient light, but through my unwillingness to admit it, I was ready to quarrel that ministers and books did not tell me plainly: "Then came the Jews round about him, and said unto him, How long dost thou make us to

doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not." 5. Sometimes, when I was gravelled with a mark, I promised it a hearing at a more convenient season; and thus, like Felix, shifted the trouble for the time. 6. Sometimes I would slip over these things that made against me: "He that doth evil, cometh not to the light, because his deeds are evil, lest they should be reproved." 7. I carefully sought for the lowest marks, and the least degrees of grace that might be saving. I wanted only as much religion as would take me to heaven; and therefore I still inquired, with the young man, "What good thing shall I do, that I may inherit eternal life?" I desired no more than would do this, serve this turn; and any thing that would serve this, provided my beloved lusts were spared, I would with him resolve upon. 8. When none of these shifts would avail in the general, I would resolve upon doing any thing that the Lord required, like him that said, "Master, I will follow thee whithersoever thou goest." But then, with him, I still retracted when the Lord told me, as he often did, of particulars he would try me in, which were contrary to my inclination. 9. When I saw I behoved to quit these of which the Lord often convinced me, then I begged a little respite or delay, and I would comply; "Augustin-like, I was content to be holy, but not yet." And another also said, "Lord, I will follow thee, but let me first go bid them farewell, which are at home at my house. And Jesus said, No man having put his hand to the plough, and looking back, is fit for

the kingdom of God." An excuse, a delay in God's account, is a plain refusal; for all commands and invitations, require present obedience: "Now is the accepted time. Now is the day of salvation." And "to-day, if you will hear his voice, harden not your hearts." 10. After all ways were tried, I found no relief. I blamed my education. I knew there was some change; my question was, whether it were the right one. Now, thought I, if I had not been religiously educated, but had turned all at once, it would have been more easily discernible. Thus I was entangled in my own ways: "We wait for light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall, like the blind, and we grope as if we had no eyes: we stumble at noon-day as in the night; we are in desolate places as dead men." The true reason of my difficulty was, I was scorning, and not really desirous of light, unless it had been to my mind: "They know not, neither will they understand; they walk on in darkness." "The scorner seeketh wisdom, and findeth it not." Many other deceits and shifts my heart used, which now, at so great a distance, I cannot remember. But these are the principal which occur upon reflection; and in them how evident is it, that "the heart is deceitful above all things, and desperately wicked. Who knows, or can know it?"

Though now I seemed sometimes to have gone far, yet really I was wholly wrong: For, 1. All this while being convinced of the necessity of a righteousness, but ignorant of Christ, "I sought it by the works of the law." 2. "The carnal mind, that

is enmity against God, and is not subject to the law of God," still continued. 3. All my exercise was only a tossing between light and love of sin: and sin still carried it; for my bosom-idols I would by no means part with. 4. Self was the animating principle of any form of religion that I had. So much of it, as would save me from hell, or take me to heaven, and no more I desired. 5. All this religion came and went with the occasions mentioned. It was not abiding.

7. Providentially, about this time, Clark's Martyrology was put into my hand. I loved history, and read it greedily; and some impressions it left on me, that wanted not their own use at that time and afterwards: 1. The patience, joy and courage of the martyrs, persuaded me, that there was a power, a reality in religion, beyond the power of mere nature. 2. I was convinced that I was a stranger as yet to this, because I could not think of suffering. 3. I was brought to some faint desires after acquaintance with this power of religion: "Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego. There is no other God that can deliver after this sort." Oft was I, in reading this book, at Balaam's wish, "Let me die the death of the righteous, and let my last end be like his." But, like him, I loved not their life.

I observe, that at this time, 1. God restrained me, by my bodily infirmity, a trouble in my joints, which made me unable to go, from many follies others run into, and I was much inclined to. Thus he hedged in my way, that I should not find my lovers.

2. The Lord in mercy provided me comrades, that were tender of me, and took care of me. He fed me, and led me, though "I knew him not." 3. So far was I from being thankful, that my proud heart fretted, that I was kept from those things others followed. I would have been at rejoicing in my strength; and vexed I was, that I had an occasion of glorying cut off. And I was not thankful, either for the Lord's cutting off by this means many occasions of sin; nor for his mercy in providing persons to take care of me. O what reason have I to say, "The Lord is good to the unthankful and evil!"

CHAPTER IV.

An Account of the Progress of the Lord's Work, the Straits I was reduced to, and the Courses I took for Relief, from May, 1693, *when I left Edinburgh, till I went to the family of Wemyss, August* 1696.

THE air agreeing neither with my mother nor me, she was advised, and at length resolved, to leave Edinburgh, and go to St. Andrews, a place more wholesome, and more convenient for my education, to which she always had a special regard. Here I cannot but observe, the remarkable kindness of the Lord, in guiding me, though I then took no notice of it: "I am the Lord, and there is none else, there is no God beside me: I girded thee, though

thou hast not known me." 1. At a time when my heart inclined me most to folly, and by my entering into the college, I was exposed to many temptations to it, the Lord seasonably laid his hand on me, and visited me with trouble, that was a mean to restrain me, and keep me from contracting any intimacy with those whose converse might have proved prejudicial to me, and to engage me to choose sober comrades: "Thou shalt also consider in thine heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee." Again, 2. This indisposition, during the first two months of my stay at the college, being only in my joints, did not hinder, but further my studies; and the Lord provided one, who, though a stranger, and under no special obligations, yet attended me as close as if he had been my servant, and was as tender of me as if he had been my brother. During this time, I made a greater proficiency in the Latin tongue than ever I had formerly done; the regent I was under being very skilful in teaching it, and attending very carefully. About this time he fell ill, and was not capable to attend; and I fell ill, and was thereby obliged to remove to St. Andrews, which was much to my advantage. For I came under the care of Mr. Thomas Taylor, a man very capable, and very careful of, and kind to me. And the class I left was broke up, the regent continuing indisposed that year, and falling next year into a frenzy. Thus the Lord chased me from place to place for my good, and every where provided me friends: "He found him in a desert land, and in the waste and howling wilderness: he led him about and instructed him; he

kept him as the apple of his eye." But God's kindness in guiding me to places for my good, and keeping me from inconveniences, snares, and dangers, into which others fell, had no effect on, nor were they noticed by me: "Neither said they, Where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts, and of pits, through a land of drought, and of the shadow of death. And I brought you into a plentiful country, to eat the fruit thereof, and the goodness: but when ye entered, ye defiled my land, and made mine heritage an abomination."

When I settled at St. Andrews, the Lord left not his work and striving with me, but the same sovereign grace that begun, went on with it: "I lifted up my hand unto them, to bring them out of the land of Egypt. But they rebelled against me, and would not hearken unto me. Then said I, I will pour out my fury upon them. But I wrought for my name's sake." "Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your ways, O house of Israel."

Here the Lord cast my lot under choice means of grace, the ministry of worthy Mr. Thomas Forrester. Under his searching ministry, the Lord began to give me some small discoveries of the more secret and spiritual evils of my heart, and carried me "into the secret chambers of imagery," to let me see what my heart did in the dark. 1. He opened mine eyes to discern somewhat of that world

of pride that is in the heart, and the wickedness of it. Though I was somewhat convinced of my own weakness, when I had any difficulty more than ordinary before me, and would seek help from God, yet when I got through, I valued myself upon my acquittance. Of the wickedness and injustice of this, the Lord in some measure convinced me: "What hast thou, O man, that thou hast not received? And if thou hast received, wherefore dost thou boast?" 2. He convinced me of the wickedness of the straying of my heart after idols, especially in the time of worship: "But as for them whose heart walked after the heart of their detestable things, and their abominations, I will recompense their ways upon their own heads, saith the Lord God." "For every one of the house of Israel, or of the stranger, which setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a prophet to inquire of him concerning me, I the Lord will answer him by myself." I was made to see, in some measure, the danger of offering such duties to him, who requireth us to "set our hearts" to what he speaks, and to "keep our foot when we come to the house of God. 3. I was likewise made to see somewhat of my trusting to my duties, and resting on the bare performance, inasmuch as I was not for the most challenged for unsuitable performance, but for the entire omission of them; and with the Pharisee, I thought it enough, if I could say, that I did the duty. But now the Lord let me see, that more was required; though with him I could say, "I

fast twice a-week," the Lord convinced me, that he might answer, " When ye fasted, did ye at all fast unto me, even to me?"

These, when added to former discoveries of guilt, gave frequently much disturbance, and cast me into racking perplexity and disquietude: but the darkness and enmity of my mind remaining, I still had recourse to wicked and vain courses for peace, such as these formerly mentioned; but they afforded me little quiet. Like Pharaoh, I engaged to amend those things wherein formerly I had failed; but with him I quickly broke, when the force that drove me to this was over. At last, finding no peace in any of these courses, I resolved to enter into solemn covenant with the Lord; and accordingly I wrote and subscribed a solemn covenant, whereby I bound myself to be for God, like Israel, when under the awful impressions of Sinai, and the dreadful appearance of God there; I said, " All that the Lord our God shall say unto us, we will hear and do it:" and, like the Scribe that came to Christ, " Master, I will follow thee whithersoever thou goest."

When I had once done this, then I concluded all was right: For, 1. I found a sort of a present peace. Amendment I thought sufficient atonement, and such an engagement I looked on as performance. I now said, " I have peace-offerings with me; this day I have paid my vows." 2. I at this time found frequently an unusual sweetness in hearing the word; especially in hearing Mr. Forrester lecture on Acts xiii. 43. on the Sabbath night. Here, as I received sometimes the most piercing convictions, so

I received "tastes of the good word of God, and the powers of the world to come." Thus, like the stony ground, "I heard the word, and anon with joy received it." 3. Common gifts increasing as light grew, I took them for special grace; and thus took up, with the foolish virgins, the lamp of a profession without oil. I began to set up for a virgin too, and, like such, I began to be esteemed by some of them for that which really I was not, but only appeared to be.

But the merciful and good God would not suffer me to rest here: "Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned. Why wentest thou about so much to change thy way? Thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria. Yea, thou shalt go forth from him, and thine hands upon thine head: for the Lord hath rejected thy confidences, and thou shalt not prosper in them." The Lord quickly let me see my mistake. For, 1. The imaginary peace that I had, by making this covenant, was quickly lost by breaking it. Corruption retaining still its power, its locks not being yet cut, whenever a temptation offered, like Sampson, upon a cry of the Philistines being on him, it broke all those ties with which I foolishly, like his deceived mistress, thought it bound. Like the children of Israel at Sinai*, I engaged fairly, and herein thought

* Deut. v. 27, &c. compared with Numb. xxxiii. 16. and Numb. xi. 34.

all right; but when I came to Kibroth-hattaavah, which was the next station in their way through the wilderness, and a temptation fell in my way, I felt a murmuring, loathing the manna, and lusting after the flesh; and this broke all, the Lord's wrath on this being afresh intimated against me, as it was against them on that occasion. 2. Not only upon such breaches, met I with new convictions, but old ones were revived; and by this I found former accounts still to be standing against me, which filled me with confusion and jealousies of these ways: "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord." The Lord insinuated some discoveries of the treachery of my engagements; let me see how my heart was not sound, and how there were secret reserves in my engagements for some sins, from which my heart was not divorced; though yet I remember, that at that time I made those engagements, when my heart put in for sparing these, my light forced me, as it were, for the present, though not without reluctance, to give them up, at least in words; but really I did not do it. Now, the Lord gave some intimations of this heart-treachery, which, when further discovered by the event, my covenant could not quiet me: "They have well spoken all that they have said. O that there were such a heart in them!" 4. The Lord let loose some corruptions, like the Canaanites, to try me, took off the restraints, and then, like water dammed in, they became more violent and troublesome, and at length bore down all that I had set

in their way. By these means, the Lord let me see the fruitlessness and vanity of this covenant, which, however specious-like, was indeed but a covenant with death. And, by the discovery, I was put into the utmost confusion, while the evil I thought I was provided against came upon me: "From the time that it goeth forth, it shall take you: for morning by morning shall it pass over, by day and by night; and it shall be a vexation only to understand the report. For the bed is shorter than that a man can stretch himself on it; and the covering narrower than he can wrap himself in it." This I found verified to my sad experience.

Notwithstanding the felt vanity of these legal, selfish, anti-evangelical courses, I still cleaved to them: For, 1. The peace I lost by breaking, I still endeavoured to recover by renewing my covenant, trusting myself in the greatness of my way, and laboured in the fire. My heart, when I was defeated, gave me such advice as the King of Syria got from his servants, when he was defeated by Israel: "Number an army like that thou hast lost, horse for horse, and chariot for chariot; and we will fight against them in the plain, and surely we shall be stronger than they." I laid the blame still on some accidental defect in my former management; and I thought, were that provided against, all would be well. 2. When still I found something wanting, I cast about in my own mind, and contrived to make it up with something extraordinary of my own, the multiplication of duties, or some such thing or other. "Wherewith shall I come before the Lord, and bow myself

before the high God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?"

But still these vain refuges failed me, and my case was truly miserable while pursuing them: "Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of the Spirit, that they may add sin to sin: that walk to go down to Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt. Therefore shall the strength of Pharaoh be your shame, and the shadow of Egypt your confusion." Now, as I was really miserable in following those courses, so, if the Lord of infinite mercy had not prevented it, I had landed in one of four sad consequences, wherein such exercises and courses often terminate. Either, 1. If I had been freed from convictions, or the Lord had given over his striving with me, and carrying on the work of conviction, after convictions had carried me the length of a form of religion, I had surely, notwithstanding all the disappointments, rested satisfied with that, as having "found the life of my hand," or having, by the endeavours of my hand, and its labour, obtained that which would give me a sort of life: "Thou art wearied in the greatness of thy way, yet saidst thou not, There is no hope: thou hast found the life of thy hand, (that is, a sort of

life by thy labour,) therefore thou wast not grieved." Or, 2. If convictions had been carried on, and the Lord had left me still to follow those courses I took, I would have "laboured in the fire all my days, wearied and vexed myself for very vanity"—"spending my money for that which is not bread, and my labour for that which doth not profit;" in a continual vicissitude of vows, covenants, engagements and resolutions; breaches and disquietudes, engagements, and false peace; breaches and racking convictions, would alternately have taken place: and thus I had spent my days, "and at the end been a fool." Or, 3. After I had wearied myself for a while in those vain ways, I would have utterly given up with religion as a vain thing, and said, with those mentioned by the prophet, who said, "It is vain to serve God; and what profit is it that we have kept his ordinances, and that we have walked mournfully before the Lord of hosts?" And so, with them, I had gone over to open atheism and profanity. Or, 4. Being forced to seek shelter for my convictions, and being so often and sadly disappointed by all the ways I tried, I had at last ended in despair, like Judas, and said, "This evil is of the Lord, why wait I any longer?" like that wicked king. And in very deed I had some experience of all these issues. Sometimes I sat down with the form, "and judged I was rich and increased in goods, and stood in need of nothing." Sometimes I wearied myself in running from one of those vain courses to another. At other seasons I turned quite careless, as finding no profit, and was just at throwing up all care of religion: and very

often I was on the very brink of despair, almost quite distracted.

When I was thus disappointed, especially after making, and frequently repeating my vows and engagements, I was cast into the utmost perplexity to find where the fault lay. I found this way of covenanting with God recommended by ministers, mentioned in the Scripture, and the people of God declared they had found the benefit of it. I could not accuse myself, at least at sometimes, for known guile in the making of it. What I engaged to do, I was resolved upon at the time. I did engage with much concern and solemnity; and for some time after, I would have walked with much strictness. But though I could not then discern where the blame lay, I have since been made to see it. 1. "Being ignorant of the righteousness of God, I still went about to establish a righteousness of my own." And though in words I renounced this, yet indeed I sought righteousness and peace, not in the Lord Jesus Christ, who "is the end of the law for righteousness to every one that believes," but in my own covenants and engagements; so that I really put them in Christ's stead. 2. Whatever room I in words allowed Christ as to forgiveness for the past, yet my peace and hope of it for the future, and so my trust, was in the evenness of my own walk. I obtained not righteousness, because I sought it "as it were by the works of the law." This neglect of Christ, and substituting my own covenants and obedience in his room, was evident; because, whenever I was under convictions of sin, instead of recourse to

his blood, I still sought peace only in renewing my vows. 3. The consent I gave to the law, was not from the reconciliation of my heart to its holiness, but merely in compliance with the restraint put upon me by my convictions. But in very deed the enmity against it still continued: and I would not have made it my choice, if that had not forced me to it; so that I subjected not myself to it. 4. I engaged to live a new life with an old heart, not being yet made to see, "that unless the tree is made good, the fruit cannot be good." 5. "The eye was not single," all I aimed at was self, to be eased of convictions, and obtain peace from these racking disquietudes I was under. I had not the least concern for the Lord's glory, provided I were safe. 6. In a word, I engaged before the Lord had thoroughly engaged me. We may be willing, in some sort, before the Lord hath made us truly willing. The first real kindness begins on his side; and we are never engaged to love till the Lord's kindness draw us. The force of convictions may overpower us into some pretensions of kindness. Thus it was with me. Willing I was to be saved from hell, and to have heaven, under the general notion of a good place; but not to be saved in God's way, on his terms, and in order to the ends he proposes in the salvation of sinners.

This was not my only trouble at this time. Now I was engaged in the study of metaphysics and natural theology, accustomed to subtile notions, and tickled with them; upon which Satan, in conjunction with the natural atheism of my heart, took occasion to cast me into racking disquietude about the great

truths of religion, more especially the being of a God. Thus, in the justice of God, that in which I delighted, I mean subtile and abstract notions, proved the occasion of much perplexing difficulty to me. For, 1. Some seeming success in my studies, the first year I engaged in the study of philosophy, fostered the natural conceit we all have of our own ability to know, and emboldened me to proceed further than was meet. So true is that of the word, "Knowledge puffeth up." 2. On this the natural curiosity of my vain mind took a liberty to inquire, without fear, into things too high, and made me promise myself satisfaction about them, through my own inquiries: "Vain man would be wise, though he is like the wild ass's colt." Thus he intrudes into those things which he hath not seen, "vainly puffed up by his fleshly mind." 3. And thus, on suffering a disappointment, and failing of success, the natural atheism and enmity of my carnal mind, that rather inclines to reject the things of God, than our own darkness, begun, when puzzled, to inquire, "How can these things be?" Thus, "professing myself wise, I became a fool." 4. Satan, that waits all advantages, finding me thus caught in the thicket, plunged me deeper, by throwing in the "fiery darts" of subtile arguings against the being of a God, whereby all was set on a flame, and I was sometimes cast into violent convulsions.

This exercise about the being of God was much more disquieting than that formerly mentioned: then there was only an unsettledness of mind, proceeding from the felt want of evidence sufficient to

quiet the mind, in that assurance of the truth, that was necessary to embolden it, without fear, in all its straits to have recourse to, and take rest in God. Now, there were contrary disquieting arguments: then I was only at that of the disciples, "Lord, show us the Father, and it sufficeth us." But now I was disturbed with the working of "the ruler of darkness," and high imaginations exalting themselves against God.

Though the atheism and enmity of my heart against God, were still great and unremoved, yet the Lord suffered me not to yield, but made me dread and recoil at the terrible conclusion aimed at by those arguings. For, 1. There remained so much of that natural knowledge of a Deity which God had made manifest even in the heathens, that is in their consciences, and there was so much of strength added to it by the external evidence of this truth, in the works of creation and providence, as made me recoil at the thoughts of that horrible conclusion of the Atheist, "There is no God." 2. Being at the same time deeply affected with strong apprehensions of the shortness and uncertainty of a present life, I dreaded to admit the conclusion, that I saw would shake the foundations of any hope of relief for the future from the other side of time: "If the foundations be destroyed, what hath the righteous done?"

In this difficulty, betwixt light that would not admit of a flat denial of the being of a God, and atheism inflamed and strengthened by Satan's firey darts, I betook myself still to vain and selfish courses.

My disturbance was from reasonings, and I thought to relieve myself by my own reasonings. Nothing more, did I foolishly think, can be requisite to establish my mind about this truth, and for ever to quiet my mind in a firm assent to it, than to obtain demonstrative arguments for the being of a God. Thus I thought "by searching to find out God," and, like the Psalmist, when shaken about the providence of God, "I thought to know it," that is, by my own reasonings, I expected to obtain establishment in the truth, and an answer to the objections urged against it.

Wherefore I seriously set myself to the search of such arguments; and I found them, but found not that relief I expected: "When I thought to know this, it was too painful for me." For 1. The most convincing and forcible of those arguments, proceeding upon the absurdity of the contrary conclusion with great evidence, would not allow of any thing to be said to the argument, and so extorted an assent; but not enlightening the mind with any satisfying notions and discoveries of the God whom they obliged me to own as existent, my mind was not quieted. For in things of any practical influence, without some competent measure of light about the nature of things, the soul requiring satisfaction, not only as to their reality, but their meetness to answer those practical uses about which it is concerned, cannot rest without some discoveries of this: "Thomas said unto him, Lord, we know not whither thou goest; and how can we know the way?" 2. These arguments forced indeed some assent at

the time; but not refuting contrary objections, whenever the light of them was removed, and contrary objections came into view again, I was entirely shaken, like him in Cicero, who read Plato's arguments for the immortality of the soul, and said, "When I read, I assent, but I cannot tell how; but so soon as I lay down the book, all the assent is gone." It is faith alone, that, as the word is, "reproves" contrary arguings, and plants in the soul an abiding light, that keeps the soul from its adherence to truth. Thus, like the philosophers of old, "in the wisdom of God, by wisdom I knew not God."

Though I was thus entangled, rather than extricated, by these selfish shifts, yet my vain mind still followed these courses. For, 1. What hitherto I had failed of, I expected I might find by some further progress in learning; and therefore I applied myself vigorously to that. But any little progress I made, made me still more sensible how far I was disappointed, and made me experience the truth of this, that "he that increaseth knowledge, increaseth sorrow." The further I proceeded, I still found the more difficulties, and the less satisfaction. When this course could not avail, then I spent my weary hours in vain wishes for some extraordinary discoveries: "Nay, but if one rise from the dead, they will believe."

Though I reached not the satisfaction I aimed at, yet I cannot say but this exercise had some useful effects. 1. It let me see, that I had need of some further evidence and establishment about the

truths of religion, than hitherto I had either attained, or knew how to attain. Thus I had got some view of it before: now I was more confirmed in it. 2. My mind being sometimes more quieted as to these truths in hearing the word than by all the arguments, I was inclined to hope this evidence I wanted might come from the Lord. 3. I was beat down somewhat from that towering opinion of my own knowledge and abilities, to know that my first seeming success in philosophy gave me, and brought me to an useful diffidence of my inability to reach satisfaction, even about natural things, and solve objections that lay against truths, which yet upon clear argument, I was forced to admit; which afterwards was of considerable use to me.

But during this period of time, under all these wrestlings and strugglings betwixt growing light and sin, corruptions, as I grew in years, grew stronger and stronger, took deeper root, and received an increase of strength by occasional temptations, and new force from the weak resistance made to them by these vain courses. As the law came nearer in its spiritual meaning and extent, sin revived, and appeared more discernible in its strength; "and sin taking occasion by the commandment, wrought in me inclination to all evil." Being fretted, not subdued, it grew stronger, till at length it slew me.

Under this perplexity, I betook myself still to one or other of the fore-mentioned vain courses: "I gadded about to change my way, sent to Egypt, and went to Assyria, yet could not they help me." But yet these exercises and perplexities had some

intermissions, and then I turned remiss and careless: "My goodness, like the morning cloud and early dew, soon passed away."

However, by these means I was brought to a specious-like form of religion. For now, 1. I took some care to avoid those sins, whether secret or open, that thwarted the light of my conscience most plainly. I not only abstained from those evils to which most, even of the soberer sort of students were frequently drawn over: but with a sort of resolution I kept at a distance from the occasions of them. Thus I began "to escape the pollutions of the world, through the knowledge of the truth." 2. I was more exact and punctual in attending duties, public, private, and secret, than heretofore, and that not without some concern, at least sometimes, as to my inward frame in them. Thus, I thought, "I kept his ordinances." 3. When I was ensnared, either into the commission of sin, or omission of duty, I was brought to a deep sorrow; and for some time "walked mournfully before God." 4. Whereas I always had a sort of awful regard for them that feared God, since ever I began to be in the least awakened, now I began to have a sort of liking and kindness to them, and pleasure in their company and converse, even about matters of religion. This light forced an approbation of them on my mind, and so "to give glory to God, their light so shining before me," that I could not but take notice of them. 5. I had frequent "tastes of the word of God, and powers of the world to come," which made me delight in approaching to God. And, 6. I got some things that

looked like a return of prayer; when under a sense of impotency, I betook myself to God by prayer; in any strait I found help so remarkable, that I could not but take notice of it. The Lord hereby drew me gradually in to expect good in his way; and though I was wrong in the main, as it were, encouraged the faintest beginnings of a look toward a return: "And the word of the Lord came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me: because he humbled himself before me, I will not bring the evil in his days; but in his son's days will I bring the evil upon his house."

Now, though by these means I got a name to live, yet really I was dead. For, 1. The natural darkness still remained uncured. Some dawnings of light were indeed begun, and some discoveries made of what formerly I had not known, yet the power of darkness still remained, and "the veil was not yet taken away, nor were spiritual things seen in a true light." 2. The enmity of my mind against the law*, especially in some instances, remaining in force, there was not "a respect to all God's commands." I had not yet a sight of the beauty of holiness. Nor did I in my heart approve of the whole yoke of Christ's precepts as good and desirable. It was not that I delighted in holiness and conformity to the law, at least in some instances, but that I was undone without it, that made me aim at any sort of compliance. 3. "I yet sought righteousness as it were

* Compare Rom. vii. 8. with Rom. vii. 12. 22.

by the works of the law." I was wholly legal in all I did, not seeing the necessity, the security, the glory of the gospel method of salvation, by "seeking righteousness and strength in the Lord Christ alone." 4. Self was the spring of all. My only aim was to be saved, without any regard had to the glory of the Lord, or any inquiry made, how it might be consistent with it to save one who had so deeply offended. In a word, all my religion was constrained, violent, selfish, legal, and anti-evangelical. These, not to mention other things, were still wrong.

Reflections upon the foregoing Exercise.

It will not be improper to review the preceding exercise, and offer two or three observations.

The foregoing exercise affords me full confirmation of many of the truths contested by the Pelagians and others, concerning man's inability to good, and the corruption of his nature. When I read and hear their high-swelling words of vanity in commendation of man, and in praise of his free-will to God, his good inclinations; and when I hear specious-like arguments offered for proof of these notions, I have no reason to be shaken. Will they dispute me out of my senses? May I not believe the word? or must I wrest and distort Scriptures, to make places that appear unfavourable to free-will, accord with these notions of it which some advance? Sure I am, if they will not allow Scripture to be its own interpreter, it is safer, at least in these things

that concern our own natural state, which conscience may know, to admit experience to comment, rather than reason, proceeding upon abstract notions: and where Scripture and experience join, there we have the fullest confirmation of the truths that are established in the mouth of two such witnesses; the last not only confirming, but illustrating the testimony of the former. If they say, that their hearts are not so perverse and ill-inclined, and that they find inclinations to good in them, I cannot say so of mine: yet, by the way, I must observe, that in their practice they go seldom further, if so far as others, who agree with me in owning their hearts so wicked, their corruptions so strong, their wills depraved, and set upon evil, that they can do nothing well-pleasing to God. Now surely, if matters are as they represent them, they are far to blame. As for me, I find more solid truth in that one Scripture, that tells us, that "the heart is deceitful above all things, and desperately wicked," than in many volumes of idle anti-scriptural notions, reared up on the subtle arguings of men, whose eyes have never yet been opened to see the plagues of their own hearts, and who therefore run out in asserting such an ability and power, and inclination to good in man, as neither Scripture, nor the experience of such as have their eyes in the least measure opened, admit of. However, if others will think that there are such good inclinations in them, I must disavow my part in them. Woful experience convinces me, and obliges me to acknowledge, to my own shame, that I never looked toward the Lord's way, save when he drew

me: "I was as a bullock unaccustomed to the yoke," I never went longer in it than the force lasted. I inclined to sit down, and sat indeed down at every step: no great sign I had any heart to the way. I never got up again, but when the Lord's power was of new put forth. I all this while never went one step but with a grudge: I frequently looked back to Sodom; "I have been as a backsliding heifer." I was grieved for what I left behind; my heart clave to what my light had the greatest opposition to. Thus I was of them that rebel against the light; I often refused where the command was plainest. When I was brought into a strait, I betook myself rather to any shift than to Christ. Sin bit me, and yet I loved it: my heart deceived me oft, and yet I trusted in it rather than God. God dealt with me in a way of kindness; but when he spoke to me in my prosperity, I would not hear: "He smote me, and I went on frowardly." I never parted with any sin till God beat and drave me from it, and hedged in my way." Surely this looks like "the heart deceitful above all things, and desperately wicked."

The foregoing exercise shows what a depth of deceitfulness is in the heart of man. How many shifts has my heart used to elude the design of all these strivings of the Lord's Spirit with me! What strange shifts has the heart of man, and how many are they! I have named many, but the one half is not told. All these shifts respect but one point in religion. If one would undertake to give an account of those deceits only which are more noted, with respect to the whole of his walk and way, how many

volumes might he write! There is much true divinity couched in that short Scripture, "The heart is deceitful above all things, who can know it?" "Who can understand his errors?" When I, upon a review, remember so many, how many more might I have noticed, if I had observed them at the time, or soon after. And if so many may be seen, how many secret, undiscernible, or at least undiscerned deceits, are there!

How far may we go in religion, and yet come short! Many things I seemed to have and do: I "did many things, and heard gladly." I was "almost persuaded to be a Christian." "I seemed to escape the pollutions that are in the world by the knowledge of the truth." "I seemed enlightened, and a partaker of the heavenly gift, and got some tastes of the good word of God, and the powers of the world to come." I underwent many changes, and yet all the while was naught, defective as to the main: "Many shall seek to enter in, and shall not be able." "Not every one that says, Lord, Lord, shall enter into the kingdom of God."

I cannot but look back with wonder to the astonishing patience of God, that suffered my manners so long, and the steadiness he showed in pursuing his work, notwithstanding many provocations to desist, "still working for his name's sake." All the creation could not have afforded so much patience. The disciples of Christ would have called for fire from heaven. Yea, Moses, the meekest man on earth, would have found more to irritate him here than at Meribah. Glory to God, that we have to do with

him, and not with man. "His ways are not our ways: nor his thoughts ours. But as the heavens are high above the earth, so are his ways and thoughts of mercy above ours."

I must bear witness to the reasonableness of God's way: For, 1. These things about which he awakened my concern; deliverance from wrath, eternal salvation, and security respecting them, were such as my own reason, upon the best attention, could not but own worthy of the utmost and first concern. He did not call me to vex myself about vanity, and things of no importance. 2. The way he dealt with me, was not destructive to the nature of my faculties, but improved them. He enlightened my eyes, to see what he would have me do, and he forced not my will, but swayed it in a way suitable to its nature, to a compliance, so far as I went. This was not to force, but gently to bend the will to those things to which it was really proper for it to incline. 3. He always observed the true order of the faculties. He swayed the will, so far as it went in compliance with his work, by sending forth his light into the mind, that, in the true order of things, should guide the understanding. 4. He carried me on to consideration. He did not seek, as it were, to entangle the affections, and by them carry my mind away in a hurry, as sin and Satan are wont to do, who guides sinners, as the Philistines did Samson; they first put out his eyes, and then made him grind in their mill. 5. The Lord never obliged me to part with any way, any sin, or refuge to which I betook myself, till he had let me see, that it was not

only against my duty, but my true interest. 6. So far as I complied with his call, I cannot say that his way was fruitless, or that he was "a barren wilderness, or a land of drought." The meanest and most slender piece of compliance, wanted not its reward: "Who is there among you that would shut the doors for nought: neither do ye kindle fire on mine altar for nought." Thus the Lord's work was power, not force. He drew, but it was "with the cords of love, and the bands of a man." He bid me quit many things, but there were vain things that were no bread: "Remember this, and show yourselves men: bring it again to mind, O ye transgressors. O house of Israel, are not my ways equal? Are not your ways unequal? Yet ye say, the way of the Lord is not equal."

Though it was congruous to reason, yet it was a work above the power of nature. I cannot ascribe its rise or progress to myself; for it was what I sought not, I thought not of, I liked not, yea, I hated it, I feared, I avoided, I shifted it; and when all this would not do, I opposed it. For I was of those that rebel against the light. I cannot ascribe it to any outward means. There are many parts of it which they did not reach. The most plausible failed, the weakest wrought the effect. Neither strong nor weak had always the like effect; but the work was carried on by the secret indiscernible power of Him who is like "the wind blowing where it listeth." The work bears an impress of God in all its steps; the word that awakened me was the voice of him that makes the dead to hear; "that

calleth things that are not as if they were." The light that shone was the candle of the Lord searching, yea, piercing into the hidden parts of the belly; tracing a deceitful and unsearchable heart through all its turnings and windings. The work was that of one who is every where, and who knows every thing, and is of one mind, and so not to be turned; who will not faint, nor be "discouraged till he have brought forth judgment unto victory." The work is uniform, though variously carried on through many interruptions, over many oppositions, for a long period of time, by means seemingly weak, improper, and contrary, suitable only for him "whose ways are in the sea, and whose paths are in the great waters, and whose footsteps are not known." In a word, it was a bush burning, and not consumed only by the presence of God. It was a spark maintained in the midst of an ocean, notwithstanding floods continually poured on it, to extinguish it. This flame was maintained by oil secretly conveyed into it: "This is the Lord's doing; it is marvellous in our eyes."

PART III.

AN ACCOUNT OF THE PROGRESS OF THE LORD'S WORK, FOR THE SPACE OF ABOUT THREE YEARS ENSUING, FROM AUGUST 1696, TO JUNE 1699; THE DREADFUL STRAIT TO WHICH I WAS AT LAST BROUGHT, WITH MY DELIVERANCE, AND THE STATE OF MATTERS WITH ME FOR SOME TIME AFTER THIS.

CHAPTER I.

An Account of the Progress of my Convictions, Temptations, and vain Reliefs, from the time I went to the Wemyss, till I was at the last brought to this utmost extremity.

When I had studied philosophy three years, being interested in it, and somewhat puffed up with what progress I had made, and designed and expected to make; though I must say, that still as knowledge increased, self-conceit decreased; and I apprehended I knew more the first year than ever I thought I knew afterwards. Being thus prepared, I designed to go abroad, and improve myself farther, to which also I was advised; but two things prevented this proposal,—my mother would not consent; and the former exercise having brought me

into bondage, through fear of death, I was afraid to run the hazards I must run of my life, so long as I was in so unsettled a case as to my soul's state: wherefore, at the request of some friends, I consented rather to engage as chaplain to a family for some time.

Accordingly, in August 1696, I went to the Wemyss. When I came there, a stranger amongst strangers, and persons of considerable quality, by my natural bashfulness, the sensoriousness of my auditors, the publicity of the appearances I was obliged to make, to which I had not been formerly accustomed, my want of good breeding, and the like, I was, for a time, in a very great strait, forced to retirement, and to petition for help how to behave. And though it was my own, not the Lord's honour I designed and was concerned for, yet he that hears the cry of the ravens, and would not overlook Ahab's humiliation, and the Ninevites' repentance, did not fail me in my straits, but helped, so far as was necessary, to maintain the respect due to the station I was in, and to obtain kindness.

During the first half-year, or so, that I was here, I was somewhat diverted from my principal work, being obliged to study what was necessary for accomplishing me for converse in the world. But still I held on, and the more difficulty I met with, I kept the closer to the form of religion I had taken up. Besides, my station now called and obliged me to somewhat more. But leaving this, which is only introductory, I proceed to that which is mainly and only designed in this narrative.

I had not long been here, when I was often necessarily, and frequently without sufficient necessity, engaged in debates about the truth of religion, the divinity of the Scriptures, and the most important doctrines delivered in them, by which I was drawn to read the writings of Deists, and other enemies to religion, that I might be acquainted with the arguments by which those with whom I sometimes had occasion to dispute opposed the truth. As to the result of those arguments, with respect to others, I shall here waive it, because others are concerned in it; only I may say, I found it true, "that foolish questions, and genealogies, and contentions, and strivings about the law, are unprofitable and vain." For "evil men and seducers wax worse and worse, deceiving, and being deceived." And "profane and vain babblings do increase unto more ungodliness." And to my sad experience I found, that "their word doth eat, as doth a cancer," or gangrene. It is of an infectious and contagious nature; and therefore it is safest to shun and avoid them, and follow the wise man's advice: "To forsake the foolish, and live;" and depart from "a foolish man, when we perceive not in him the lips of knowledge;" and "cease from the instruction that causes to err from the word of knowledge."

This was of very dangerous consequence to me, and could not prove otherwise to one in my case: For, 1. I was not "rooted and grounded in the truth," being neither notionally instructed in the authority on which the Scriptures are received, nor acquainted practically with its power, and so was

naked of that "armour of light," that is necessary toward a conflict with such enemies. 2. The power of that enmity and darkness, which incline the vain mind of man to reject and carp at the truths of God, as foolishness, still remained unsubdued; and so I was, "as the children who are tossed to and fro by every wind of doctrine." 3. The objections I found started were many, struck at the foundations—were new, and surprising to one who was so unsettled; and were dressed up by the sleight and cunning craftiness of them who "lie in wait to deceive." 4. I was not acquainted with that watchfulness, vigilance, and humble sobriety, that was necessary to prevent Satan's gaining any advantage. 5. Satan, on this, finding so fair an occasion, did not let it slip; for he goes about, seeking such seasons; and finding things thus, he improved it to my great disquietude.

The adversary finding all things thus prepared, set on me furiously, and employed many against me. 1. He wrought up the natural atheism, darkness and enmity of my heart, to vent itself against the truths of religion, in foolish inquiries, "Is it so?" "How can these things be?" And what authority hast thou, since thou requirest such things? 2. He employed some who had all advantages, and were the most likely to prevail, persons smooth, sober, and who opposed the rational arguments; such, sometimes, the devil makes use of, who seem themselves "not far from the kingdom of God," like the Scribes who answered and questioned our Lord civilly, whose "words are smoother than butter, while war is in their heart." And these are usually more preva-

lent; for with their "fair speeches, they deceive the hearts of the simple." 3. He himself acted sometimes the subtle serpent, putting and suggesting subtle queries, "Hath God said so?" And sometimes he threw in fiery darts, to inflame and disorder me. Thus I found, when I was alone, when I was in prayer, and most serious, hellish oaths, and grievous blasphemous suggestions, cast forcibly into my mind, which made me tremble. No wonder he should deal so with me, when he impudently suggested, to "him in whom he had nothing," such blasphemous proposals, as that of "falling down to worship him."

By all these ways he assaulted me, and I was grievously tossed about with all the truths of religion. 1. The being of God was again brought in question: the enemy said daily, "Where is thy God?" And the atheism of my heart said also, "There is no God, and who is the Lord?" I was assaulted about his providence, and all the disorders of the world were urged to my great disturbance: "As for me, my feet were almost gone; my steps had well nigh slipped. The ungodly prosper in the world, they increase in riches, and therefore his people return thither; waters of a full cup are wrung out to them: and they say, How doth God know? And is there knowledge in the most High?" 3. I was assaulted as to the truth of the word, and many ways troubled about it; when I read, when I thought about it, I was sometimes plied hard with grievous suggestions. The want of sufficient evidence was complained of: "What sign showest thou, then, that we may see

and believe thee? What dost thou work?" At other times it was blamed, one while of obscurity, "How long dost thou make us doubt? If thou be the Christ, tell us plainly." And anon another suggestion was put in against some passages as hard: "This is a hard saying, who can hear it?" When this took not, it was accused in some places of plain blasphemy: "He hath spoken blasphemy. Ye have heard his blasphemy." It was blamed as contradictory to itself: "We have heard out of the law, that Christ abideth for ever; and how sayest thou, The Son of man must be lifted up?" Its promises were called in question: "Where is the promise of his coming?" As were also its threats: "Every vision faileth." "Behold they say unto me, Where is the word of the Lord? Let it come now." Thus was I daily perplexed, insomuch that it was a terror sometimes, for fear of these suggestions, to me to look into the Bible. 4. The mystery of the gospel was particularly set upon, and represented as foolishness, as setting up new gods; and oft was I put to answer, "How can these things be?"

The subtle enemy, who had often solicited me to high thoughts of myself, now when he found it for his purpose, urged upon me mean thoughts of myself, and pressed me to a bastard sort of humility. He often whispered me in the ear, It is vain for you to expect to rid yourself of these difficulties, when so many learned men who have studied the point with so much care, and who were far more capable to discern the truth, cannot reach satisfaction, but have rejected them: "Have any of the rulers, or the

Pharisees believed on him? But this people who knoweth not the law, are cursed."

By this I was brought into grievous perplexity, and many sad agitations: "My tears have been my meat day and night, while they continually say unto me, Where is thy God? But still I tried wrong courses. 1. I attempted by my own reasonings to relieve myself, "I thought to know this." 2. When this failed, I bought and read books written about the truth of religion. This indeed, had it been kept in its own place, was allowable and useful. But I expected more than I had reason to look for, and as I used it, this was only the fruit of unbelief, and a vain course, running to Ashur, sending to Egypt. 3. I wished for visions, voices, or some extraordinary course: "Nay, but if one rise from the dead, they will believe." 4. When these failed, with the sluggard, I sat down discouraged: "The fool foldeth his hands together, and eateth his own flesh." 5. I sometimes betook myself to prayer; but in this I desiderated success, not seeking in the right way, nor to right ends.

But all these ways failed me: "I took counsel in my soul, having sorrow in my heart daily. I said, I will be wise; but it was far from me. That which is far off, and exceeding deep, who can find it out?" 1. As to my own reasonings, they avail not against him who esteems "iron as straw, and brass as rotten wood." "When I thought to know it, it was too painful." It was labour in mine eyes. 2. As for books they satisfied not as to the things they mentioned, and besides many of my scruples were such

as were overlooked by them, so they proved physicians of no value: "How profitable are right words! but what doth your arguing reprove?" 3. As to extraordinary expectations, God justly rejected them: "They have Moses and the prophets, and if they will not believe them, neither would they believe though one should rise from the dead." 4. My sloth still increased my trouble; that foolish poring fretting my spirit, slew me: "The desire of the sluggard killeth him, because his hands refuse to work."

I would have quite sunk under the weight of this trouble, and been swallowed up of sorrow, and landed in despair, if its force had not been somewhat abated by occasional considerations, that were by the good hand of God, sometimes one way, sometimes another, brought to my mind. 1. When the hellish conclusions at which all these temptations aimed, when renouncing of religion, rejecting the Scriptures, &c. were urged, it was often seasonably suggested, "To whom shall we go? Thou hast the words of eternal life." The Lord powerfully convinced, and kept the conviction strong on my mind, that whenever I parted with revelation, I behoved to give up with all prospect of certainty or satisfaction about eternal life. What Deists told me of the demonstrations of a future happiness built only upon nature's light, had no weight with me, because I had tried those long ago, and found them, to my apprehension, insufficient: and had they been sufficient, I was not a whit the nearer satisfaction; to tell me of such a state, without any account of its nature, or

the terms on which it is attainable, was all one as if nothing had been said about it. This created still a dread of the conclusion in my mind; and still, when I was solicited to quit the Scriptures, I returned, "To whom shall I go to find the words of eternal life?" 2. Upon a due observation of those who were truly religious, I could not but look on them, though their real worth I did not yet discern, as the better part of mankind; and the Lord created a dread in my soul of conclusions that involved the charge of a lie in a matter of the greatest importance against the better part of mankind: "If I should speak thus, I would offend against the generation of thy children." The Lord opened mine eyes to see the remarkable folly of those who abandoned revealed religion. Not to mention the impious lives of the generality, I saw the more sober sort guilty of unaccountable folly. The Scripture tells them plainly, that if they have a desire to be satisfied as to the truth of its pretensions, they must walk in the way of its precepts to find it: "If any man will do his will, he shall know this doctrine, if it is of God, or if I speak of myself." But they walk in direct contradiction to its precepts, and yet complain of the want of evidence, while they refuse to try that way wherein only it is to be found. Again, some sober and learned, and otherwise inquisitive persons, acknowledge, that if we are either cut off from hope, or left to uncertainty about a future state of happiness, we are miserable; and that they themselves are yet uncertain. While, after all this has been confessed by them, and by some to

myself, I saw them at little or no pains to be satisfied: "The scorner seeketh wisdom, and findeth it not." Yea, I found this sort of persons much more eager in searching after what might strengthen their doubts, than what might satisfy them: this smelled rank of a hatred of light. Now, I thought it was not safe to follow those whom I saw so evidently foolish, and who did so plainly proclaim their own folly: "Evil men understand not judgment; but they that seek the Lord understand all things." This had that weight with me, that I now ceased to wonder that such were unsatisfied about the truth of religion, and that there was no ground of doubting its truth, because they are unsatisfied. 4. The shining evidence of the power of religion in the lives, but more especially in the deaths of the martyrs, of whom I had formerly read, often stayed me as to this, that there is a reality in religion, when I was driven from all other holds: "They were tortured, not accepting deliverance, that they might obtain a better resurrection." Here I was obliged to own the finger of God, especially when I considered their numbers, their quality, and all circumstances. 5. The known instances of the power of religion in children in their tender years, was sometimes of great use, and appeared of great weight. It checked the force of temptations that drove me to doubt of the reality of religion: "Thus, out of the mouth of babes and sucklings the Lord ordained strength, and in some measure stilled the enemy and the avenger." 6. The sensible and violent opposition I found Satan making to the Scriptures in all the fore-mentioned

ways, was often strengthening, and persuaded me in some measure, that there behoved to be a reality in religion, for I could not see what could induce him thus to oppose it, if it were a cheat: "Is Satan divided?" 7. I got frequent touches in the way of conviction; and thus finding the power and piercing virtue of the word making "manifest the secrets of my heart, I was forced to fall down, and own God to be in it of a truth." 8. Satan sometimes departed, and left me for a season, and then I had some intermission of my sore trouble. 9. I found a secret hope begot and cherished, I could not tell how, at some seasons, even amidst the violence of temptations, that I should be satisfied, and "that I should yet have good cause to praise God, and that what "I knew not now, I should know hereafter;" which was strengthened by the consideration of what others had met with, who had been visited with temptations that were somewhat like mine; although I doubted if ever in all respects any had been so molested as I, and if there was "any sorrow like unto mine." Yea, sometimes I was made to hope, that Satan's raging foreboded that his time was but short.

As, by these and the like means, the force of the temptation was somewhat broken, so I was encouraged to several things in which I have reason to own God was kind to me, in keeping me to them. 1. Hereby I was engaged to hold on in an attendance, with more concern in duties of religion, public, private, and secret; and so to wait at Wisdom's door-post, of which afterwards I found the advantage.

2. Hereby I was enabled to conceal all my own straits from others, who, thereby might either have been stumbled or hardened in their evil way. I was unwilling others should know any thing that might disgust them at religion: "Tell it not in Gath,—lest the daughters of the uncircumcised triumph." In conversing with such as were shaken, I still endeavoured to stand for the truth, as if I had been under no doubt about it; and I must own, that while I did so, the Lord often countenanced me, and satisfied me, about what I had formerly been disquieted: *How good a master is God.* A word spoken for him is not lost; nor will he suffer the least service to pass unrewarded. A heathen Cyrus must have his hire; and so must Nebuchadnezzar.

Before I leave this, I must observe some things which the Lord taught me by this exercise. 1. I hereby learned the danger and vanity of reasoning with Satan. When I begun to answer him with my own reasonings, he had still great advantage; he easily evaded all my arguments, and easily repelled my answers, and enforced his suggestions; and when his suggestions were to be maintained in point of argument, he injected them with that impudent violence that I was not able to stand against them. Our safest course is to resist, to hold at a distance, and to avoid communing with him. 2. I must observe likewise the wise providence of God, that the greatest difficulties that lie against religion are hid from Atheists. All the objections I met with in their writings were not near so subtle as those which were often suggested to me. The reason of it,

from the nature of the thing, is obvious: such persons take not a near-hand view of religion; and while persons stand at a distance, neither the difficulties nor the advantages that attend it are discerned. Again, Satan finding all things quiet with them, keeps all so; and finding that they are easily ensnared, he uses not force. It is where he is in danger of losing a person that he uses his utmost efforts; when Christ is ready to cast him out, then he rages, and tears poor souls. Besides, the Lord, in his infinite wisdom, permits not all these hellish subtleties to be published, in tenderness to the faith of the weak. He that sets bounds to the raging of the sea, and says, "Hitherto shalt thou come, and here shall thy proud waves be stayed," keeps Satan under chains, and he cannot step beyond his permission.

This exercise had several effects upon me. 1. The fears I was brought under fixed a deeper sense of my frailty in general on me, and that I was but a man: "Put them in fear, that the nations may know themselves to be but men, Selah." 2. By this the Lord withheld me from my vain projections about learning. Now I was so far from expecting, as some time I had done, that I feared I should fall short of what was absolutely needful to my own well-being: "I said, I will be wise; but it was far from me." 3. Whereas I was educated with an eye to the ministry, and aimed that way; now I came to see the difficulty, and repented my rash intentions; and laid down a resolution to look no more that way, unless the Lord satisfied me fully about those truths

of which I now doubted; I could not without horror think of speaking to others what I believed not myself. 4. My bondage, "through fear of death," was increased and grew stronger. 5. I was urged to somewhat more of closeness in the performance of duty, though often I was urged to give it over as vain; yet I still resolved to hold on in it. 6. I was still more and more confirmed in the necessity of further evidence for the truth of religion, than I either had attained, or knew how to attain.

All this while I was under various inconveniences, that increased my trouble, and gave advantage to my corruptions. 1. Most of the conversation I had was with such as helped forward my trouble. I was a companion of fools, and so nigh to destruction: "For he that walks with the wise shall be wise, but a companion of fools shall be destroyed." 2. I had no friend to whom I could, with freedom, and with any prospect of satisfaction, impart my mind: "Woe to him that is alone when he falleth, for he hath not another to help him up." 3. Endeavours to conceal entirely my concern and trouble, broke me: "When I kept silence, my bones waxed old." 4. I was laid aside from my studies, and had no diversion, nor could follow any; I had a heart to nothing; could not read, except that sometimes I read the Scriptures, or some other practical book. Unless when there was an intermission of my trouble, for near a year and a half I read very little; and this slothful posture laid me open to temptations, and made corruptions grow stronger: "I went by the field of the slothful, and by the vineyard of the man

void of understanding; and lo, it was all grown over with thorns, and nettles had covered the face thereof. And the stone-wall thereof was broken down."

On this account, my corruption took vent several ways: 1. In vain and slothful desires: "I desired and had not." 2. In foolish contrivances and searches, how to ease my smart: "I communed with my own heart upon my bed, and my spirit made diligent search," but without a due eye to the Lord. 3. I spent my time in foolish complaints that dispirited me; I complained, and my spirit was overwhelmed. 4. I was sometimes at cursing the day of my birth, wishing that I had never been born, or that I had died as soon as born: "Why died I not from the womb? Why did I not give up the ghost when I came out of the belly?" 5. I wished often that I had been in other circumstances, and that I had been bred to the plough, or some such employment, and that I might have in the desert a cottage, "a place of way-faring men," where I might give myself to continual grief. 6. My spirit sometimes rose in quarrellings against God: "I thought on God, and was troubled. I said, Wherefore do I cry, and thou dost not hear me?" And frequently I was not far from that, "Wilt thou always be to me as a liar, and waters that fail?"

After I had thus wearied myself; after the edge and violence of the temptations above-mentioned was by the considerations formerly narrated blunted and somewhat broke, rather than removed; and, eased by Satan's departure for a season, I inclined to rest: and Satan, on this, finding matters prepared for an assault, he made fresh attempts in another and

no less disquieting manner: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and finding none. Then he saith, I will return to my house from whence I came out; and when he cometh, he findeth it empty, swept, and garnished. Then goeth he, and taketh with him seven other spirits, more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first."

The devil cannot be at rest, where he hath no mischief to do to men. The devil so leaveth none but he will be attempting to come to them again; and he ordinarily succeeds, where Christ hath not prepossessed the soul. All other reformation proves but a sweeping and a garnishing, while the soul is empty of Christ. It may be swept from the filth of flagitious sins, and garnished with the paint of religion, or some habits of moral virtue; but none of these will keep out the devil. Thus I found it to my cost. For, 1. Satan finding my soul, after all my sad tossings, empty of Christ, returned. 2. And my soul being like the "vineyard of the sluggard," by sloth, defenceless, without its stone wall, he easily found opportunity to sow tares, and, while I slept, to cultivate the thorns and nettles which naturally grow there. 3. It was no hard matter to persuade one so wearied, that "rest was good," and that "there was a lion in the way." And, 4. Having thus possession and quiet abode with his "seven other spirits, (my own corruptions,) he quickly made my last state worse than my first." My "enemies grew strong and lively; my corruptions began vigorously to exert themselves."

Upon which the Lord, minding his own work, brought the ministry of the word, the law in its spiritual meaning, nearer. And then, 1. "Sin revived, and I died." I found more descernibly the stirrings of corruptions. Yea, 2. "Sin taking occasion from the commandment," and being fretted by the light let into my soul from the word, "it wrought in me all manner of concupiscence." Lusts of all sorts, self, sloth, formality, &c. strove to maintain their own place. 3. Hereby I was plunged in deeper guilt: "Mine iniquities went over my head." And, 4. Hereby my compunctions were sharpened, and I found "no rest in my bones," for the sins that I had done.

Under this distress, I still, as formerly, sought to other physicians, rather than to the Lord. For, 1. Having now, by the knowledge of the truth, "escaped the pollutions of the world;" my exercise was much about the more secret actings of sin, and its workings in the heart; and as to these, I sometimes used extenuations and excuses, taken from the strength of the temptations I lay under, and other considerations of that sort; and sometimes this was done, not without secret reflections on God. This was Adam's way: "The woman whom thou gavest me to be with me, she gave me, and I did eat." 2. Sometimes, after my engagements and vows, and breaches of them, when I found conscience disturb me, I began to inquire, whether the things were sin, and endeavoured to persuade myself, that some which were most disturbing were none. Thus, "after vows I made inquiry." 3. I at last, when

all these means failed, again said, I will not transgress, and made new vows and resolutions, accompanied with sorrow for my former breaches, and solemnly bound myself against my sins,—those that predominated: "Then Pharaoh called for Moses and Aaron in haste, and said, I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once." 4. I set apart time for fasting and prayer in secret; and November 23, 1697, on a time set apart for prayer, I drew up a short account of my treacherous dealing with God from my youth up, and solemnly bound myself to God to walk in his ways; and when my own heart told me, that I could not serve the Lord, I said, "Nay, but I will serve the Lord."

But all these proved physicians of no value. For I found, 1. That they were not able to keep me longer from sin than till a temptation came in my way. Whenever this appeared, corruption, that had been so far from being really weakened by all those inventions, that it really grew in strength, broke down all that I had set in its way: "Of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress: when upon every high hill, and under every green tree, thou wanderedst, playing the harlot." 2. I found those vain methods I took to smother convictions were not able to procure me peace, but really increased my inward disquiet, and wasted my spirits: "When I kept silence, (that is, when I sinfully endeavoured to suppress my guilt and trouble,) my bones waxed old, through my roaring all the day long." 3. The

Lord in mercy gave me no rest in any of these inventions, but suffered me to weary myself in seeking my lovers, that I might at length betake myself to him. For so long as I followed these methods, "day and night his hand lay heavy upon me: my moisture was turned into the drought of summer."

Though hitherto I failed of a right issue, yet I was carried a great length in compliance with convictions. I kept myself from open pollutions; I was careful in duties of worship; yea, further, I was much in secret; I received "the word with joy;" I had often convictions for secret pride, unbelief, and other spiritual heart evils, and, as to the knowledge of them, was considerably enlightened. I fasted, prayed, mourned, in secret; I resolved and strove against sin, even my peculiar sins that I loved best. Thus I had with others "a name to live;" and took up a form of religion.

Yet for all this I was a stranger to its power, which the following evidences sufficiently manifest; for whatever lengths I went, yet, 1. I was a stranger to the glorious and blessed relief, through the imputation of the righteousness of Christ: not that I had not some notions of this; for I professed to embrace it. But really I was in the dark, as to its glorious efficacy, tendency, and design. I was all the while ignorant of "the righteousness of God." 2. Still in all this the "eye was not single." It was only the saving of myself, without any eye to the Lord's glory I designed. 3. It was still by some righteousness of my own, in whole or in part, that I sought relief. No wonder peace was un-

stable, that stood upon so weak a foundation. 4. Though I was, by the force of convictions, brought to part with my beloved sins, or consent to their destruction; yet it was neither without reluctance, nor without some secret reserve. It was like Pharaoh's consent in the like case, when his servants persuaded him of the danger of his persisting in his sin: "Moses and Aaron were brought back again to Pharaoh: and he said unto them, Go, serve the Lord your God: but who are they that shall go?" 5. My heart was utterly averse to spirituality; sometimes, through the force of convictions, I was indeed brought for some time to aim at getting my mind fixed upon heavenly things, and kept on the thoughts of them; but my heart being yet carnal, I wearied of this bent, and of this forcible religion: and it was intolerable to think of being always spiritual: "The carnal mind is enmity against God, is not subject to the law of God, nor can it indeed be."

By these means I was at last brought to an extremity: For, 1. My "sins were set in order before me." "Innumerable evils compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up. They are more than the hairs upon my head; therefore my heart faileth me." 2. They were set in order in the dreadfulness of their nature and aggravations, and all shifts, extenuations, pleas, and defences were rejected, and my mouth stopped before God. 3. All the vain methods I had taken for my relief, baffled my expectation, and increased my pains: they were "the staff of a broken reed," they pierced my arm, when I

attempted to lean upon them; and I was ashamed, and even confounded, that I had hoped. 4. The wrath of God took possession of my soul, and "the poison of his arrows drank up my spirits." 5. I was as yet unsanctified to the truths of religion, and mine enemies often told me, that even "in God there was no succour for me." Yea, 6. At sometimes, Satan, to entangle me more, assaulted all the truths of religion at once, and then I was dreadfully confounded, when the Lord commanded that mine enemies should be round about me: and "they compassed me about like bees." 7. All the ways I took to bear down my corruptions proved of no avail: for "sin revived, and I died;" yea, "taking occasion by the commandment, it slew me."

By the extremity of this anguish, I was, for some time, about the close of 1697, and beginning of 1698, dreadfully cast down. I was weary of my life. Often did I use Job's words, "I loathe it, I would not live always." And yet I was afraid to die: I had no rest, "my sore run in the night, and it ceased not in the day." "At night I wished for day; and in the day I wished for night." I said, "My couch shall comfort me." But then darkness was as the "shadow of death." When I was in this case, I was often brought to the brink of despair. He filled me with bitterness; he made me drunk with wormwood. "He broke all my teeth with gravel-stones; he covered me with ashes. He removed my soul far from peace: I forgat prosperity. And I said, My strength and my hope is perished from the Lord: remembering mine affliction and

my misery, the wormwood and the gall. My soul had them still in remembrance, and was bowed in me." Now, I was made to think it a wonder that I was not consumed; and though I dreaded destruction from the Almighty, yet I could not but justify him if he had destroyed me: "Righteous is the Lord, for I have rebelled." I was made to fear that the Lord would make me a "Magor-missabib, a terror to myself," and all round about; and that he would make some dreadful discovery of my wickedness, that would make me a reproach to religion, and give the enemies advantage, which put me upon the Psalmist's prayer: "Deliver me from all my transgressions; make me not the reproach of the foolish." I was made to wonder that I was not already cut off. And indeed this was something reviving: "It is of the Lord's mercies that we are not consumed, because his compassions fail not. This I recall to my mind; therefore have I hope." But this hope was easily clouded. It amounted to no more than this: "Who can tell but he may be gracious." And to this my fearful heart suggested the greatness of my sins, as what were above the reach of pardoning mercy. And Satan daily urged me to give over, and take some desperate course, to say, "There is no hope." Thus I walked about, dejected, weary, and heavy laden, weary of my disease, and weary of the vain methods I had taken for relief, and uncertain what to do, what course to take: "I took counsel in my soul, having sorrow in my heart daily."

CHAPTER II.

An Account of the Relief I got about the close of January 1698, *and the state of matters thereon.*

If this extremity had lasted much longer, my soul had sunk under the weight of it, and even that, while I was in this case, had ruined me, if the Lord had not secretly supported me in time of the greatest extremity, and, as it were, held me by the hand, even while I acted most wickedly: "So foolish was I, and ignorant; I was as a beast before thee. Nevertheless, thou hast holden me by my right hand." And at this extremity, the Lord interposed; when I had destroyed myself, he let me see help in him. He found me lying wallowing in my blood, in a helpless and hopeless condition. I had none that would, or could save me. I was forsaken of all my lovers. I was caught in the thicket. I was quite overcome; neither was I in a case to fight or flee. And then the Lord passed by me, cast his skirt over me, and made this "time a time of love." "And Abraham called the name of that place Jehovah-jireh; as it is said to this day, In the mount of the Lord it shall be seen."

I cannot be very positive about the day or hour of this deliverance, nor can I answer many other questions about the way and manner of it. But this is of no consequence, if the work is in substance sound: For "the wind bloweth where it listeth, and thou

hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Many things about the way and manner we may be ignorant of, while we are sufficiently sure of the effects. As to these things, I must say with the blind man, "I know not: one thing I know, that, whereas I was blind, now I see."

However, it was towards the close of January, or the beginning of February, 1698, that this seasonable relief came; and, so far as I can remember, I was at secret prayer in very great extremity, not far from despair, when the Lord seasonably interposed, and gave this merciful turn to affairs: "When I said, My foot slippeth, thy mercy held me up." And when there was none to save, then his own arm brought salvation." "God, who commanded the light to shine out of darkness, shined into my mind, to give the light of the knowledge of his glory in the face of Jesus Christ."

That which yielded me this relief, was a discovery of the Lord, as manifested in the word. He said to me, "Thou hast destroyed thyself, but in me is thy help." Now the Lord discovered, in the manner afterwards to be mentioned, several things of which I shall here take notice. 1. He let me see, that "there is forgiveness with him, that with him there is mercy and plenteous redemption." "He made all his goodness pass before me, and he proclaimed his name the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving

iniquity, transgression, and sin, who will be gracious to whom he will be gracious, and will show mercy to whom he will show mercy." This was a strange sight to one who before looked on God only as "a consuming fire," which I could not "see and live." 2. He brought me from Sinai and its thunderings, "to mount Zion, and to the Mediator of the new covenant, and to the blood of sprinkling that cleanseth from all sin, and speaks better things than the blood of Abel." He revealed Christ in his glory: I now with wonder "beheld his glory as the glory of the only-begotten of the Father, full of grace and truth;" and I was on this made to say, "Thou art fairer than the sons of men." 3. On this he let me see, that he who had before rejected all that I could offer, was well pleased in the beloved. "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God." 4. Hereby I was further fully satisfied, that not only there was forgiveness of sins, and justification by free grace, "through the redemption that is in Jesus; whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God:" but moreover, I saw with wonder and delight, in some measure, how God by this means might be just in justifying even the ungodly who believe in Jesus. How was I ravished with delight, when made to see, that the God in whom a little before I thought there

was no hope for me, or any sinner in my case, if there was any such; notwithstanding his spotless purity, his deep hatred of sin, his inflexible justice and righteousness, and his untainted faithfulness, pledged in the threatenings of the law, might not only pardon, but without prejudice to his justice, or other attributes, be just in justifying even the ungodly! The reconciliation of those seemingly inconsistent attributes with one another, and sinners' salvation, quite surprised and astonished me. And, 5. The Lord further opened the gospel call to me, and let me see, that to me, even to me, was "the word of this salvation sent." All this was offered to me, and I was invited secretly to come, and "take of the water of life freely;" and to come in my distress unto this blessed rest: "Come to me, all ye that are weary and heavy laden, and ye shall find rest for your souls." 6. He, to my great satisfaction, gave me a pleasant discovery of his design in the whole, that it was "that no flesh might glory in his sight," but that he who glories, should have occasion only "to glory in the Lord," that he might manifest the riches of his grace, and be exalted in showing mercy; and that we at last might be saved, "to the praise of the glory of his grace, who made us accepted in the beloved." 7. The Lord revealed to my soul that full and suitable provision made in this way against the power of sin, that as there is righteousness in him, so there is strength, even "everlasting strength in the Lord Jehovah," to secure me against all my enemies; and that in him there is sweet provision made against

the guilt of sin, in which, through the power of temptation, his people may be inveigled: "These things write I to you, that ye sin not: but if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 8. When this strange discovery was made of a relief, wherein full provision was made for all the concerns of God's glory, and my salvation in subordination thereto, my soul was by a glorious and sweet power carried out to rest in it, as worthy of God, and every way suitable and satisfying in my case: "They that know his name will put their trust in him."

All these discoveries were conveyed to me only by the word. It was not indeed by one particular testimony or promise of the word, but by the concurring light of a great many of the promises and testimonies of the word seasonably set home, and most plainly expressing the truths above-mentioned. The promises and truths of the word, in great abundance and variety, were brought to remembrance; and the wonders contained in them were set before mine eyes in the light of the word: "He sent his word and healed me." "This was the rod of his strength that made me willing." And it was the plain word of salvation that I found to be the power of God. I cannot positively say, that the particular places above-mentioned were the words by which these discoveries were conveyed to my soul; but by these or such like passages, and, I believe, by many

even of those mentioned promises and truths, were the discoveries above-named made to me.

But it was not the word alone that conveyed the discovery; for most of these passages by which I was relieved, I had formerly in my distress read, and thought upon, without finding any relief in them.—But now "the Lord shined into my mind by them." Formerly I was only acquainted with the letter which profits not. But now the Lord's words were spirit and life, "and in his light I saw light," God opening mine "eyes to see wonders out of his law." There was light in them, a burning light by them shone into my mind, to give me, not merely some notional knowledge, but "the light of the knowledge of the glory of God, in the face of Jesus Christ." And many differences I found betwixt the discoveries now made, and the notions I formerly entertained of the same truths. 1. It "shone from heaven." It was not a spark kindled by my own endeavours, but it shone suddenly about me, it came by the word of God, a heavenly mean; it opened heaven, and discovered heavenly things, the glory of God, and it led me up as it were to heaven. Its whole tendency was heavenward. 2. It was a true light, giving true manifestations of God, even the one true God, and the one Mediator between God and man; and giving a true view of my estate with respect to God, not according to the foolish conceits I had formerly entertained, but as they are represented in the word. 3. It was a pleasant and sweet light: "Truly the light is sweet, and a pleasant thing it is for the

eyes to behold the sun." It had a heavenly satisfaction in God attending it. It led to a pleasure in the fountain whence it came. 4. It was a distinct and clear light, representing not only spiritual things, but manifesting them in their glory, and in their comely order; it put all things in their due line of subordination to God, and gave distinct and sweet views of their genuine tendency. 5. It was a satisfying light, the soul rested in the discoveries it made, and was satisfied, it could not doubt if what it saw, or if the things were so as it represented them. 6. It was a quickening, refreshing, healing light; "when the Sun of Righteousness arose, there was healing under his wings." It was like the summer's sun, warming; in a word, it was "the light of life." 7. It was a great light: it made great and clear discoveries, by which it easily distinguished itself from any former knowledge of these things I had attained. 8. It was a powerful light. It dissipated that thick darkness that overspread my mind, and made all those frightful temptations that had formerly disturbed me, fly before it. When the Lord arose, his enemies were scattered, and fled before his face. 9. It was composing: it did not, like a flash of lightning, suddenly appear, and fill the soul only with amazement and fear; but composed and quieted my soul, and put all my faculties in a due posture, as it were, and gave me the exercise of them. It destroyed not, but improved my former knowledge. These particulars might be explained, and further amplified: but the nature of this narrative, and the brevity designed in it, will not allow me to enlarge;

and I the more willingly stop here, and forbear to give any larger account of my small experience of this light; because I know that no words can express the notion that the weakest Christian, who has his eyes opened, really has of its glory. The true notion of light is not conveyed by the ear, "The ear tries words, the mouth tastes meats;" but it is the "eye that beholds the sun." No words can convey a true notion of light to the blind. And he that has eyes, at least while he sees it, will need no words to describe it. It manifests itself, and other things. It is like the "new name, that none knows, save he who has it." And they who really see, but because their light is weaker, and Satan raises mists to obscure it, will be more capable of judging of it by its effects, than by any accounts of its nature. Therefore I shall forbear to speak any more of that, and now proceed to account for the effects by which its reality, and difference from former light, will more obviously, evidently, and convincingly appear. However, at least while this shining brightness lasted, this one thing it convinced me fully of, and made me certainly know, "that whereas I was blind, now I see."

The first discernible effect of this discovery was, an approbation of God's way of saving sinners by Jesus Christ, to the praise of the glory of his grace, which I take to be the true scriptural notion of justifying faith; for this not only answers to the scripture descriptions of it, by receiving, coming to him, looking to him, trusting and believing in him, &c. but it really gives him that glory, that he designed

by all this contrivance, the glory of his wisdom, grace, mercy, and truth. Now, this discovery of the Lord's name, brought me to trust in him, and glory only in the Lord. I found my soul fully satisfied in these discoveries, as pointing out a way of relief altogether, and in all respects suitable to the need of a poor, guilty, self-condemned, self-destroyed sinner, driven from all other reliefs, and who has his mouth stopped before God, after he has spent all his substance to no purpose upon other physicians. In this I rested as a way full of peace, comfort, security, and satisfaction, as provided abundantly for all those ends I desired to have secured. And this approbation was not merely for a fit, but ever after in all temptations it discovered itself, 1. By keeping me up in a fixed assent, and adherence of mind to, and persuasion of this truth, "That God has given to us eternal life, and this life is only in his Son." 2. When afterwards I was under temptations, solicited to go away and seek relief in other ways, it still kept me constant in a firm resolute rejection of all other ways of relief, and renunciation of all proposals that led to them, even when I found not the present comfort of this way; I ever held at that with Ephraim, "What have I any more to do with idols?" and with the disciples, I still said, "To whom shall I go? Thou hast the words of eternal life." 3. In all my after-exercises about guilt, my soul counted all things but loss, that it might win Christ, and get a new discovery of him. When conscience disturbed, when thoughts of an appearance to judgment were suggested, whenever I was

in a strait, this was the only sanctuary in which I took relief: Let me "be found in him, not having mine own righteousness" but his. If this is obtained, I am safe; and nothing besides this could make me think myself so. 4. Whenever the Lord discovered anew the glory of this way, by a beam of fresh light, whatever my distress was before, it still composed all, commanded a calm, answered convictions, and gave me boldness and access to God, with good hope, as to all other things, through grace. Then "I rejoiced in Christ Jesus;" and nothing else was able to disturb me while this view lasted. 5. Whenever I was wrong, yet I still rested satisfied, that a discovery of the Lord in his own light would set all right again. And therefore I was ever at that, "O that I knew where I might find him." I knew, though he might make sin bitter, yet a manifestation of him "would put strength in me," as formerly in sweet experience I had found. 6. I was then only pleased, and could never approve myself, but when I found my soul in some measure moulded into a compliance with the design of the gospel, emptied of self, subjected to the Lord, and careful to have him alone exalted.

The next remarkable effect of this discovery was, that it set me right as to my chief end, in some measure, and make me look to the glory of God, which formerly I had still, in all the courses I took for my own ease, no real concern for. Now mine eye was made in some measure single, in eyeing the Lord's honour, which in this light was seen to be consistent with my own happiness; and my regard to this,

wherein that evangelical self-denial, which the Lord everywhere calls for, consists, discovered itself amidst all the strugglings which I afterward found of that detestable idol, self, for obtaining its former room. 1. It manifested itself in frequent desires, that the Lord alone might be exalted and glorified in my life, or by my death. 2. It kept my soul fixed in the persuasion of this, that it was every way meet I should take shame and confusion to myself, as what truly and only belonged to me, and that the glory of my salvation was only and entirely the Lord's due. 3. In a watchful observation of the stirrings, and the most secret actings of self, seeking to advance itself upon the ruin of the Lord's honour, and to the prejudice of it; and when I was not able to bear it down, I still cried against it; yea, I redoubled my cries in opposition to its impudent endeavours: "Not unto us, Lord, not to us, but to thy name be the glory." 4. I was brought to look upon it as the principal enemy, on which I was always to have an eye; and, therefore, where the least occasion offered, I had at least, when not otherwise out of case, still a *not I* ready as a caution against it. 5. The remaining felt power and activity of this idol, still has been one of my greatest grievances. 6. I never was satisfied, nor found comfort, but where this idol was discernibly kept under: and no victory is so refreshing, as what at any time is in more or less obtained over this. 7. As the apostles, by the shining of "the light of the knowledge of the glory of God into their minds," were made to "preach, not themselves, but Christ Jesus the Lord," so, whenever

this light shone, according to the measure of its clearness, and its continuance, the interest of self was weakened in my soul, and I was made to "seek, not myself, but Christ Jesus the Lord."

The evidence of this change was for some time frequently darkened, by which I found, whenever I was again, by the prevalence of sin, convictions thence arising, or the Lord's hiding, brought under any fears of my own salvation, then my thoughts were engrossed, and as it were wholly and only taken up about my own safety; and my concern for the Lord's glory not then appearing, I was thereby cast under fears that I was altogether selfish: but the Lord at length cleared up this case to me. Our minds are weak; they have many concerns, some of which they value more, some less; they cannot, through their weakness and limited nature, be intent in their thoughts about all, or even many of them, at once. And therefore, when any one, though the least of them, is in hazard, their care must be taken up mainly, and as it were about that only. Even the good shepherd, though really he values the ninety and nine more than the one lost sheep, yet when it is lost, he seems to leave all the rest, and employ all his thoughts as it were about that. But when all are equally safe, and none of our concerns are in any visible hazard, then is the only proper time to judge what is really uppermost in the soul; that which it then is most frequently with, delights most in, and can least think of parting with, that is uppermost. That which has the heart is the treasure. And the Lord let me see that my soul was, when all was safe,

almost wholly taken up in viewing with delight the manifestations of his glory in the face of Jesus Christ.

Before I proceed to take notice of any other effects of this discovery, I shall state, in a few particulars, the pleasant way by which the Lord carried on this change as to the chief end. 1. When the Lord came to work this change, I was sunk under the oppressive sense of this, that I had "destroyed myself;" and deeply concerned to know how I might be saved. 2. The Lord made me first look up, by a discovery of salvation and help, which answered my concern about my own case. 3. When I looked to this salvation, I found it in him. 4. When by this means I came to see his glory shining in the contrivance for my salvation, I was affected so, by the lustre of it, that I begun to value it above all things, and look on it as of that importance, that, provided it were secured, all other things, the highest concerns of the creature not excepted, were of small moment. 5. And herein viewing the glory of his goodness in ordering it so, that the creatures, in aiming at his glory, should find their own salvation; this endeared the Lord and his ways exceedingly. Thus the Lord sweetly led me, by a view of help suited to my case, to a discovery of his glory in my salvation, helping me to place things in some measure, at least, in wish and design in their own order, and give his glory the pre-eminence that was its due.

A third discernible effect of this discovery was with respect to the Lord's yoke, his precepts: be-

holding his glory, I was changed into his image, and made to look on his yoke as easy, and his burden as light; and to count that "his commandments were not grievous, but right concerning all things." This was very far contrary to my former temper. Now the reality of this change appeared, and evidenced itself, even amidst all temptations, slips, yea, and relapses into the same sins, several ways. 1. I now came to a fixed persuasion that the law was not only just, such against which I could make no reasonable exception, but holy; such as became God, and good; such as every way was suited to my true interest, and peace, and advantage, which I could never think before. 2. Though I found sin that dwells in me, opposing still, yet I delighted after the inward man in "the law, as holy, just, spiritual, and good." 3. I saw the commandment to be exceeding broad, spiritual, and extensive, and was delighted with it. 4. The duties that my heart had the greatest aversion to formerly, were now made easy, pleasant, and refreshing. Formerly I could not think spiritual-mindedness could be easy to me or any other; but now, when I attained it in some measure, for some time, as first after this discovery I did, I found it life and peace; and, on the contrary, carnal-mindedness was as death. 5. I was made to see a peculiar beauty in those laws in particular that crossed those sins which had the firmest footing in my temper, and the greatest advantage from my circumstances, and occasional temptations. And though all these advantages still continued, and rather grew, yet my heart was so strangely altered,

that no sins were so hateful; upon account of none did I loathe myself so much; over no sins was I so glad of victory, or longed so much for the ruin of, or did I cry so much against, or complain so frequently of to the Lord, and set myself more against: my mind was continually engaged in contrivances for their ruin, which formerly I sought still to have spared. And if the Lord would have given me it in my choice, to have the laws that crossed them razed, or to let them stand, he knows I would have thought the law less pleasant, less perfect if these had been wanting. Thus, "what things were gain, I now counted loss," and endeavoured "to keep myself from mine iniquity;" and I could never think myself happy till these were plucked out, which were before as "the right eye." 6. I took delight in others, or in myself, only in so far as there appeared any thing of a self-denied, humble conformity to the law of the Lord; such I counted as "the excellent of the earth;" and I was glad when I got near them in any the meanest instance. 7. My soul frequently spent itself in such breathings after conformity to the law of God, as the 119th Psalm is filled with throughout: "O that my ways were directed to keep thy statutes! my heart breaketh, through the longing it hath to thy commands at all times; incline my heart, that I may keep them always unto the end," and the like. 8. This appeared further in a fixed dislike of the least want of conformity to the law, either in myself or others. Now, though I was not always suitably affected with my own or others breaches, yet this was my

burden, I wished always that "rivers of tears might run down my eyes, because I (or other transgressors) keep not God's law." 9. Even when sin prevailed, and I was afraid to be ruined when that "which was ordained for life," proved death to me, even then my liking to the law, and value for conformity, continued; all this notwithstanding, I consented to the law, that it was "holy, just, and good." 10. The sins into which, through the force of temptation, I frequently relapsed, yet remained, and I durst appeal to the Searcher of hearts as to the truth of this, what I would not do; that is, what the constant bent of my will (when not under the immediate force of a temptation, when I was not myself,) was set against. 11. Now, nothing appeared more satisfactory in heaven, than a prospect of being there "satisfied with his likeness." 12. I looked on the remainder of sin as my greatest misery and burden, and that which made me truly a "wretched man," and daily cry for deliverance. In a word, I saw, that if I could reach conformity to God's law, I would have pleasure, and peace, and liberty. All wisdom's ways are "ways of peace, her paths pleasantness, her commandments not grievous;" her yoke light, and nothing uneasy, but that remaining unsubdued corruption, that would not stoop to put its neck under the yoke. This effect was the most discernible of any under temptations, and has stood me in the best stead.

A fourth discernible effect of this discovery, was the exercise of evangelical repentance, which was very different in many respects from that sorrow I

before was acquainted with. 1. In its rise, sorrow formerly flowed from discoveries of sin, as it brings on wrath; now it flowed from a sense of sin, as containing wretched unkindness in one, who was astonishingly kind to an unworthy wretch. I looked upon him "whom I had pierced, and mourned." O! what an unkind wretch am I, to provoke such a God, who has followed me with so much mercy, and yet offers kindness! 2. Sorrow formerly wrought death, alienated my heart from God, and so dispirited me for duty, and made me fear hurt from him: but this sorrow filled my heart with kindness to God; to his way, sweetened my soul, and endeared God to it. It flowed from a sense of his favour to an unworthy wretch that deserved none, and was thus a godly sorrow, leading to kindness to God, drawing near to him, but with much humble sense of my own unworthiness, like the returning prodigal, when he saw his father coming to meet him. 3. The more God manifested of his kindness, the more this still increased; when he was pacified, I was ashamed and confounded. "After I was turned, I repented; I smote upon my breast, and was ashamed and confounded" for my strayings. 4. The sorrow I had before, I looked on as a burden, was nothing but a selfish concern for my own safety, and a fear of being made to feel the effects of the righteous resentment of God. But this sorrow was sweet and pleasant, as being the exercise of filial gratitude; and I took pleasure in the surprising manifestations of God's favour to one so unworthy, and in acknowledging my own unworthiness. A sense of my in-

gratitude, when kept within, covered me with blushes; and I was eased when the Lord allowed me to vent my sense of it, and pour it, as it were, in his bosom. 5. This sorrow was a spring of activity in the way of duty, and I was glad to be employed in the meanest errand, that I might give opportunity to evidence how deeply I resented my former disobedience: "Make me as one of thy hired servants." 6. In a word, it had all the marks, in some measure, which the apostle gives of the exercise of this grace. It was a godly sorrow, coming from God; it led to God, as always what comes from him in a way of grace, leads to him in a way of duty: "It wrought repentance unto life, not to be repented of;" it issued in a return to the way of life, and to such a course as upon a review I did not repent of, but delighted in, and desired to be carried further on in. And still, in as far as this sorrow obtained, there was a liveliness in following this way, that leads to salvation or life. It wrought carefulness to avoid sin, and please God, indignation against sin, fear of offending God again, vehement desire of having sin removed, the Lord glorified, and obedience promoted; it wrought zeal for God and revenge against myself and sin. It was not, as former sorrow, pregnant with pride, stiffness, and unwillingness to undergo any chastisement; but it humbled, softened the soul, and wrought a willingness to bear the indignation of the Lord when I had sinned against him. In a word, I was glad when the Lord allowed me any measure of it, and grieved when I found it wanting; and cried to the Prince exalted for it, be-

cause of the good effects it had, and the real advantage I found by it, with respect to the whole of that obedience the Lord requires.

A fifth discernible effect of this discovery was, an humble, but sweet and comfortable hope, and persuasion of my own salvation, answerable to the clearness of this discovery; that is, rising in strength, or growing more weak, and less discernible, as the discoveries of the way of salvation were more or less clear and strong. Now, because this is what I take for gospel-assurance, with the worthy Dr. Owen, I shall give some further account of it, as I found it then and since. 1. When the Lord gave this discovery of his way of salvation, he satisfied me, that it was a way full of peace and security, the only safe way on which I might safely venture; and hereby, as I mentioned formerly, I was fully persuaded, that "this was the way wherein I should walk." Hereby I was freed from that disquieting fear, that, in trusting to it, I was trusting to that which would fail. I was satisfied I could not fail otherwise than by missing this way; I doubted of myself, but not of the way. 2. The Lord, by the discovery above mentioned, did powerfully draw my soul to close with it: and, in so far as I clave to, and closed with this, in so far, considering the former discovery of the safety of this way, I could not doubt of the issue, but was sweetly satisfied, that my "expectation should not be cut off," nor my labour in vain in pursuing this course. While I cleaved to, and reposed with satisfaction on what I was convinced was safe, I could not, in so far as I leaned to this,

but be quiet and composed about the issue; which shows how nearly allied faith and assurance are, though they are not the same; and therefore no wonder that the one should be taken for the other. 3. Hereby I was animated to walk on in this way, and follow duty; and finding, as I went on in duty, that so far as I proceeded, my expectation was not disappointed, still, according to success, this hope insensibly and secretly grew. This God "is our God: we have waited for him, and he will save us." 4. This discovery manifesting salvation in a way of self-denial, and trust only in the Lord, nothing so soon marred this hope, as the least appearance of self, and stirring of pride. Whenever the glory of the Lord was revealed, and he spake peace, I was hereon filled with shame, and the deeper this humiliation was, still the humble confidence of my safety increased. Now, these two last remarks show, how far this assurance is from any consistency with negligence; much less does it foster it, for it grows only upon adherence to the Lord's way, and is strengthened by a successful pursuit of salvation in the Lord's way. To intermit or neglect duty, razes the foundation, or at least lays an insurmountable barrier in the way of its progress and growth. And further, it is widely different from that untroubled confidence some pretend to, which is a fruit of pride, and fosters it, as the last remark shows. In a word, the case is plainly thus: this way the Lord discovers, is safe for a self-condemned sinner. I am safe in a practical adherence to it. The further I go, and the closer I in practice cleave

to this way, hope of his salvation increases the more. Here is no place for sloth, but a spur to diligence, because it will not be in vain in the issue, and is attended with the comfort in every step, of drawing still nearer the desired salvation. And this safety arising from a renunciation of all confidence in the flesh, and a trust only in the sovereign grace of God, through Christ, there is no place for confidence in ourselves, or pride in any degree: the least degree of pride being a step out of this way of peace and safety.

A sixth discernible difference was with respect to the ordinances of the Lord's appointment. This discovery, 1. Drew me to follow them as the Lord's institutions, and appointed means of obtaining discoveries of his beauty. 2. It made me follow after discoveries of the Lord's glory in them, and discoveries from him of myself, my case, my sin, my duty. I desired to behold the "beauty of the Lord, and to inquire in his temple." 3. It sent me to the Lord to seek these discoveries from him, and to pray with respect both to myself, and those concerned in the dispensation of the gospel: "One thing have I desired of the Lord." 4. This was now more constant, I desired and sought after it. 5. I was brought to more of liveliness, when the Lord discovered himself, "my soul then followed hard after him;" when his hand upheld me, and when he drew, I run. 6. When the Lord enlarged, and caused me to approach to him, and see his glory, he still humbled me, discovered self, and put me in opposition to it. I have seen him, and therefore I loathed myself.

7. I was now acquainted in some measure with that boldness and freedom of access, with humble confidence in God, as on a throne of grace, manifesting himself in Christ. In a word, I was sensible of the Lord's hiding and manifesting himself in duty in some measure, and of the necessity of the exercise of grace, particularly of faith, in all approaches to God, and thereby put upon frequent complaints, dejections for the want of it, cries to God for it, and the like.

Many other effects followed upon this discovery, too long to repeat at large. 1. Herein I found a new, and formerly unknown love to all that seemed to have any thing of the Lord's image, however different in principles as to lesser things, tempers, &c. and though distant and unknown otherwise than by report. And this evidencing itself in prayer for them, sympathy with them in their afflictions, which, as all the other, still was more or less lively, according as I was otherwise in worse or better case: "By this do we know we are passed from death to life, because we love the brethren." 2. Hereon I found my care of all the Lord's concerns enlarged, and I began to be desirous to have the Lord exalted on the earth—Zion prosper, and all that love her: I was fearful of hazard that threatened any of his interests, affected with the sufferings of his people, or any loss his interest sustained. 3. Hereon I began to be more concerned for any affronts offered to the Lord's glory by others: "I saw transgressors, and was grieved, because they kept not God's law;" and was oft made to weep,

and pray for them in secret. 4. I found it easy and delightful to suppress resentments, and oppose them, and even to pray for those whom I apprehended to have injured me. Yea, with delight I could seek their good, their real good, and pray earnestly for it. Other consequences of this discovery will be mentioned hereafter, in their proper places.

To conclude this chapter, I found this discovery sweetly drawing to a willing, cheerful endeavour after holiness in all manner of conversation. Whereas, all former courses I took, only drove me forcibly to a feigned submission; which made me often wonder at the folly of Socinians and Arminians, and other Pelagian enemies, who pretend, that free justification leads to security and carelessness. I could not but say and think often, What! shall I believe such wild and wicked reproaches against my clear experience? Do not I find quite the contrary, while the "love of Christ constrains to judge thus, that if one died for all, then were all dead, that they who henceforth live, should not live to themselves, but to him that died for them. They err, not knowing the Scriptures, nor the power of God."

Thus all things were in some measure made new; and I, who a little before with the jailer, had fallen down trembling, was now raised up, and set down to feast with the disciples of the Lord, "rejoicing and believing." But, alas! I was like the disciples on the mount, I dreamed not of what was abiding me, as the sequel will show. This I desire to recount, however, with thankfulness, not to my own commen-

dation, but "to the praise of the glory of his grace." How far I was from having attained, or being already perfect, the following pages will show.

CHAPTER III.

An Account of the Pleasure of my Case at this time, the Mistakes I was still under, the sad Effects of them, and the way of their Discovery.

THIS glorious discovery was very surprising, and filled me with wonder. Often was I made to stand and wonder what this strange sight meant, and whereto it would turn: things that I had not heard were told me. Often did I say, "What hath the Lord wrought!" "When God turned back the captivity of Zion, we were like men that dreamed. Our mouth was filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad." The greatness of the things God hath done surpassed belief; and yet the great and clear light wherein they were discovered, and the discernible effects, would not allow me to doubt.

Although the effects of this discovery above mentioned were most discernible at first, yet I did not then, nor till after that light was gone, distinctly observe them. For, 1. The glory of the Lord was so great, that for a time I only fixed my eyes upon

that, and I was less intent, though much pleased with it, upon the change that was thereby wrought on me. All this while I was still crying out, "Whence is this to me?" And "what am I, and what is my father's house," that the Lord has visited me, and brought me hitherto? Again, 2. I was the less sensible, or at least was the less distinct, in observing these things, because of the remaining darkness as to the many and great things contained in the covenant of grace. This light clearly revealed the mystery of free justification through Christ, and peace by his blood; but I was afterward to learn other things belonging to the mystery of redemption. This was what I at present needed, and this the Lord gave abundantly, in so far as the present case required it. But yet, after this glorious light had remained some considerable time with me, I was sadly ignorant of many of the most important things relating even to the mystery of forgiveness, the daily use of this atonement, and the use especially of the Lord Christ with respect to sanctification. Well might Christ say to me, many a day after this, as to Philip, "Have I been so long time with you, and yet hast thou not known me, Philip?" What, therefore, the Lord had done at this time, I knew not now, but hereafter, when the Comforter had further instructed me in the nature of the gospel-discovery, as I was able to bear it, and as my daily exigencies required it; and when, with Peter, being come to myself, recovered out of the strange surprise, and put to consider the thing, then knew I, with him, more distinctly what

concerned the Lord's work, and what he had done for me.

This discovery, while it lasted, was full of ravishing sweetness, and many things contributed very much to make it so. 1. The case wherein it found me: I was condemned by God, by my own conscience, and was like to sink under the pressure of the fear of a present execution of the sentence. When the usual labours of the day required that I should sleep, and my body, toiled and wasted with the disquiet of my mind, made me heavy, and urged it more: yet I was afraid to close mine eyes, lest I should awaken in hell; and durst not let myself sleep, till I was by a weary body beguiled into it, lest I should drop into the pit before I was aware. Was it any wonder that the news of pardon and forgiveness were sweet to one in such a case? whereby I was made to lie down in safety, and take quiet rest, where there was none to make me afraid. "For so giveth he his beloved sleep." A little before, I was like Jonah in the whale's belly: "The waters compassed me about even to the soul; the deep closed me round about; the weeds were wrapt about my head. I went down to the bottoms of the mountains; the earth with her bars was about me for ever." "And I said, I am cast out of God's sight." Now, was it any wonder that such a one was delighted when brought into a garden of delights? placed out of all view of trouble, except a reflection on it as passed, which is refreshing, and set down to warm himself, and dry himself under the refreshing rays of the Sun of Righteousness. 2. The things that the Lord discovered were

in themselves glorious; the glory of the Lord shone about me: I saw such things as "eye hath not seen," besides thee, O God. "No man hath seen God at any time; the only-begotten of the Father, he hath declared him." In a word, what I saw was the "mystery of godliness;" the wonders of God's law, which the angels stooping earnestly look into, and that with wonder. 3. They were new things, with which I was utterly unacquainted before; and this made them the more affecting: "He shall sprinkle many nations; the kings shall shut their mouths at him; for that which had not been told them shall they see, and that which they had not heard shall they consider." "As cold water is to a thirsty soul, so is good news from a far country." Again, 4. The light wherein these things were discovered, was a clear sparkling light, that had a warming force, and reviving influence, that I was altogether a stranger to before: and one that was a stranger to light, at least to this light of the Lord, could not but with pleasure enjoy it; for truly "light is sweet, and a pleasant thing it is for the eyes to behold the sun."

This discovery and manifestation was of a much longer continuance, and far more bright than any I ever since obtained; for it shone in its brightness, for about ten days, and for long after that it was not quite off: and while it lasted, many things made it observable. 1. New discoveries were daily made; the Lord carried me from one thing to another, and in this short time taught me more than by all my study I had learned before, in quite a different man-

ner; what naturally and notionally I knew before, I corrupted myself in it; but now the Lord "instructed me with a strong hand, that I should not walk in his way,"—"and day unto day uttereth speech, and night unto night teacheth knowledge." Every day I was surprised with some new, and before unthought-of discovery of the Lord. This was as "the shining light, shining more and more to a perfect day." All this time my mind was almost wholly taken up about spiritual things; my "conversation was in heaven." I saw those with whom I conversed, turn every thing (even what was not only innocently, but piously said and meant) into obscene senses: whereas now, whatever occurred in reading, in meditation, in converse, in daily observation, was by and to my mind spiritualized. I reflected with wonder on this difference, and often, during this time, I was made to look on the mind, as a mould that casts whatever is brought into it, into its own shape: "To the pure, all things are pure: but to them that are defiled, and unbelieving, is nothing pure; but even their mind and conscience is defiled." 3. By this I was not only joyful, but I found the "joy of the Lord my strength," for all this while I was carried out to extraordinary pleasure, and diligence in duty. It was not now, as formerly, a burden to go to duty; but I rejoiced when they said to me, "Let us go into the house of God." And my soul answered, I will go to God my chief joy, "to God that performeth all things for me." My heart was enlarged, and I "run in the way of God's commandments" with delight.

Willingly I engaged in duty; and when I was engaged in it, "my soul oft made me like the chariots of Ammi-nadib," and I was not easily stopped; but failed sometimes as to the just bounds, whereby others, that felt not that ravishing sweetness I enjoyed, were sometimes disgusted; though some were not, for so near as I can reckon, it was about this time that the Lord began to commend himself and his worship to Lady Anne Elcho, which made her at death bless the Lord for family-worship. 4. The Lord daily instructed me all this time out of the Scriptures, and my heart burned within me while he talked and walked with me "by the way, and opened the Scriptures," which before were as a sealed book, in which whatever I read was dark; even that whereof I had some notion: I was ready to say of it, "I cannot read it, for it is sealed." The design, intent, and mystery, was hid from me; and the rest of it I was forced to say, I knew nothing of, I was not learned. Again, 5. Mine enemies received a stunning stroke, and all of a sudden, by the appearance of the sun, these frightful things that disturbed me in the dark disappeared. He graciously for a time restrained them, and bore down corruption, chained up Satan, and kept me from any disturbance by these enemies; with whom I have before had, and since likewise, many sad wrestlings: "At the brightness that was before him, his thick clouds passed." When the Lord arose, "his enemies were scattered. Yea, he sent out his arrows, and scattered them; and he shot out lightning and discomfited them." Thus "he delivered me from my

strong enemy, and from them that hated me: for they were too strong for me." 6. Which was the life of all the former, the Lord by keeping his glory continually in mine eye, kept me all this while more humble and self-denied than ever; seeing him, I loathed and detested self. Beholding his glory, I was in mine own eyes "as a grasshopper, as nothing, less than vanity and nothing, and gloried only in the Lord, rejoicing in Christ Jesus, and had no confidence in the flesh."

The Lord had many gracious designs in this, which I was ignorant of then, as what I shall speedily narrate will show; but the Lord has in some measure since taught me, some of which I shall here narrate. 1. I was sore wounded and broken before, and the Lord did this in tenderness. He bound up my wounds; he poured in oil; he made a bed in my sickness; he watched me, and kept me free from disturbance, till I was somewhat strengthened. 2. I had been plunged into grievous and hard thoughts of him, as one who had "in anger shut up his tender mercies, and forgotten to be gracious;" and I was not easily induced to believe good tidings, for I had forgotten prosperity; and though it was told me, I could not believe, partly for joy, and partly for fear, till I got a clear sight of the waggons and provisions, and then my spirit revived; and the Lord satisfied me in deep condescension, that he was real, and in earnest, and had no pleasure in my death; and that the wound was not incurable; that it was not the wound of an enemy, or the stroke of a cruel one, but the wound of a friend in order to

healing. 3. He was now to make me sell all for the pearl. And, like a fair merchant that means not to cheat, he let me see both what I was to leave, and what I was to choose, that I might be satisfied I had made a good bargain: and though many a day I have seen neither sun, nor moon, nor stars since, and have been in the deep day and night; yet so far did this go, that I durst never once in wish retract my choice. 4. He knew what a wilderness I had to go through, and therefore led me not into that long and weary journey till he had made me eat once and again, as he did by Elijah. 5. The Lord did not at first plunge me into war, lest I should have repented my engagement: "And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near: for God said, Lest peradventure the people repent when they see war, and they return to Egypt." 6. The Lord hereby undeceived me as to my hard thoughts of his ways, and reproved me for them; often was I put to say, Lord, "I was as a beast;" and how brutish was I to think that spirituality was a burden, and that it was impossible to be so one day to an end without weariness? Thus he let me see, that I "uttered what I understood not;" and though once I had so spoken, yet now I durst not proceed. For I saw what with man is impossible, with God is possible and easy; he can change the heart, and then the thoughts change. Finally, The Lord designed to give me something that might, in all after-trials, be staying; and often has the remem-

brance of this been sweet, when present sense failed. I called to mind "the years of the right hand of the Most High," and was still supported by it.

But, alas! I understood not this, and by my ignorance I was cast into sad mistakes. 1. I fancied this world would last always; I ravingly talked of tabernacles, with the disciples on the mount. I knew not that I was to come down, and that my dearest Lord was to depart from me again; "In my prosperity I said, My mountain stands strong by thy favour, and I should never be moved." 2. I dreamed no more of fighting with corruptions; but thought that the enemies that appeared not were dead, that the Egyptians were all drowned in the sea; and that I should never learn, nor have occasion for learning war. 3. I resolved to impose such restraints upon myself, and confine myself to such a course of walking, as neither our circumstances, temptations, nor our duty in this world allow. I remember, I could not endure to read these books which were really proper and necessary to be read, and all the time employed in them, I reckoned as lost. This was the old legal temper beginning to work again, and secretly inclining me to seek righteousness, not directly as before, "but as it were by the works of the law," and aiming to entangle me by a yoke of bondage. Yea, I began to grudge and feel compunction about the time spent in necessary refreshment of the body by meat and sleep, and endeavoured to abridge myself. The devil secretly drove me from one extreme to another; and he knew full well that I would not hold here,

and that he would easily get me cast into another extreme, to assume a latitude beyond what was due. Thus I was well nigh entangled in that yoke of bondage which the Lord had so lately broken, and deceived into a voluntary humility and mortification, being vainly puffed up to it by my fleshly mind. 4. I began to count upon enlargement and success in duty, as what was not only my due, but what I should always have, and that it was more mine own than really it was. I began to speak of it with delight; like the disciples I said, "Lord, even the devils are subject to us." 5. I looked upon this stock of grace I had obtained, as what would be sufficient to carry me through all my difficulties; and saw not that the grace that was sufficient was yet in the Lord's hand.

But now the Lord quickly undeceived me: for, 1. After a little, he began to hide himself. 2. He gave "me a thorn in the flesh to humble me." My corruptions began to stir again, and, like giants refreshed by wine, to make furious assaults. 3. A messenger of Satan was sent to buffet me, and I began to feel the fury of his temptations.

On this I was cast into great perplexity; 1. I fell into deep sorrow: "Thou didst hide thy face, and I was troubled." 2. I began to question the truth of former manifestations, and to say, with the disciples, "We thought it had been he that should have redeemed Israel." 3. I began to doubt of my steadfast adherence, and to say, "One day I shall perish by the hand of Saul." And, 4. I began to quarrel secretly with the Lord, as if he had deceived

me, and to say, Why hast thou not delivered me? Why is my bondage increased since thou began to appear for my deliverance?

Under this condition, I tried all means, but run often to wrong ways. 1. I complained, and then my soul was overwhelmed. 2. "I thought upon God;" but not finding the discoveries as before, "I was troubled." 3. I inquired into the causes of this: "Wherefore hidest thou thy face? Why art thou so far from helping?" But here my spirit often began to go too far, and even to say, "Wilt thou be always as a liar, and as waters that fail?" And then I retracted, and was sunk deeper for my wickedness in chiding with God. 4. I endeavoured to shake myself, and to go to duty as before: "I wist not that the Lord was departed;" that my locks were shaven, and that the enemy that lay in my bosom, had discovered my strength, and got between me and it.

On this I was exceeding melancholy, and so much the more, that now I remembered all my goodly pleasant things I enjoyed before I "fell into the enemy's hand." But yet, when after the violence of my conflict, I recovered myself, I could not but see that things were better at my worst state, than formerly in my best. For, 1. The Lord gave frequent manifestations of his countenance: "he showed himself at the windows, and at the lattices;" and sometimes "put in his hand by the hole of the door, and spoke kindly; and my bowels were moved for him." 2. He frequently let me see somewhat of his "power and glory in the sanctuary;" opened a

Scripture, and made my heart burn; or unfolded my case, and "told me all that was in my heart;" or let me see the end of my enemies. 3. Sometimes he allowed me access to him, and made me come even to his seat, and "pour out my soul to him." 4. When I was at my lowest, I stood otherwise affected to Christ than before. Though I could not run after him, yet I unwillingly staid away: "My soul longed after him;" "when wilt thou come?" I frequently breathed for my affections being drawn out, "Draw me, and I will run after thee." Sometimes I attempted to stretch out the withered hand, and wished for the command that would empower me to lay hold on him; I still held to this, that salvation only is to be found in him. I refused to go any where else, but resolved to wait on; and though he should "slay me, yet trust in him" I would. 5. As to the law of the Lord, though I could not run as when my heart was enlarged, yet my will still tended that way; I longed to walk, and run, and for that enlargement that would make me run; I breathed after conformity to it; I had no quarrel at it, but with myself: "I delighted in the law after the inward man." 6. As to sin, there was a great difference; though I could not delight in duty as before, I abhorred thoughts of delighting in sin; I was sometimes, by the power of temptation, driven to consent to its seductions; but it was just such a forced consent, as, by the power of conviction, I before gave to the law. Whenever I came to myself, I retracted it: "My repentings were kindled within me." Though it prevailed, my

heart was not with it as before. I found another sort of opposition made to it; it was dead in purpose and design; and if it gained victory, I was the more enraged against it: in a word, as to the law of God, I was as a sick man, with his friends sitting at his bed-side: he has no aversion to them, though he cannot delight in them as before; he reflects with such a pleasure, as his present case allows, upon the satisfaction he has had in their converse, and wishes to be in a condition for enjoying it again; but I was quite different with respect to sin. Finally, This deadness was now a preternatural state; I could not rest in it, but cried daily, "When wilt thou revive me?" I loathed myself for it; I wearied, I endeavoured to break prison; I looked back to former seasons, when it had been otherwise, and often said, "O that it were with me as in months past!"

CHAPTER IV.

An Account of my Strugglings with Indwelling Sin, its Victories, the Causes of them on my part, and God's Goodness with respect to this Trial.

I HAD not been long in this pleasant case, before I found my mistake, that enemies were not foiled, and that I must down into the valley, and "wrestle with principalities and powers;" and fight with no less enemies than the Anakims. My corruptions, self, passion, &c. and especially those "sins which easily

beset me," which formerly I was so careful to have spared, and which I refused to deliver up to justice, set upon me. And finding that I was now no more theirs as formerly, they frequently vanquished me; I often fell before them, and multiplied relapses: "When I would do good, evil was present with me," and the good I would do, through their power, "I did not, and the evil I would not do, that I did." Thus I learned, that the difference betwixt the Lord's people and others is not simply in this, that the one falls, and the other stands, but that there is a difference in the issue: "The just man falleth seven times a day, but the wicked shall fall into mischief."

Now though I was unwilling to fight, I drew to my armour upon the appearance of these enemies, who received great advantage by that security into which I had fallen. And before ever I was aware, they received a great advantage, and I could not easily get from them again. But however, since fight I must, I tried what weapons would be most successful. And, 1. I objected to them, that now I had no more to do with them; I had engaged with the Lord. 2. I endeavoured to reason against them, as Joseph did, but without his faith, "Shall I do this great evil, and sin against God?" 3. When they still persisted, I endeavoured to flee from them, and avoid the occasions: but the enemy was in my bosom. 4. I prayed against them, that the Lord would rebuke them. 5. I complained of them as his enemies. 6. I protested against them. And many other ways did I try.

But, after all, they persisted, and I was often foiled; and on this I fell into grievous discouragements. And, 1. I began to doubt if I was sincere, or if the Lord was really with me: "If the Lord be with us, why is all this evil come upon us?" 2. I began to doubt of the issue, and concluded I should one day perish by their hand. 3. My conscience being defiled, I was discouraged, and could not look up to God. And, upon the whole, I was in very great distress, often at giving over.

Though I often searched at the time, I could not discover whence it was that I failed. For almost no mean that I then thought of I left unattempted. But since, several reasons of the prevalency of sin, and the unsuccessfulness of my attempts against it, has the Lord graciously discovered; though I am far from thinking to discover them all, or pretending to remember even all that the Lord hath discovered, yet some of them I shall mention, that now occur. 1. I was in the beginning of this warfare, too confident in grace already received, laid too much stress on it, and promised too much from my own hand, like Peter; and no wonder I met with his fate, and was left to make discoveries of my own weakness. 2. The subtle enemies I had to do with took me in the midst of my difficulties, and I was not watchful against, nor aware of the seasons when they had special advantage. The thief knew his time when the goodman is from home, and all is quiet. And I did not watch; and therefore he came in an hour when I looked not for him. 3. My enemies put me upon vain work, where the sin lay, not in the thing itself,

but in the degree of it, there my subtle enemies put me to strive against, and seek to eradicate what was really in itself lawful. Of this I had many instances with respect to passions, and worldly employments, and converse with sinful people. I remembered not, that if we were altogether withdrawn from converse with the idolaters, fornicators, &c. of this world, we must needs go out of the world. And as there was an anger to be avoided, so there was an anger that was allowable, and even duty required that we should be angry: but so as to avoid sin. Thus Satan tempted me to provoke God, by aiming at things which were neither given of God, nor had I any reason to expect them, and thus to tempt God, by seeking stones to be made bread, of things not meet to be done. Like the Stoics, I was not content to have the passions kept in their own order, but would have them eradicated. Thus the devil drives to extremes; and when we fail of success, he thence takes occasion to discourage us. 4. I still neglected some means of God's appointment, under pretence of inconveniences and difficulties, and sometimes because irksome to the flesh; whereas these were oftentimes the only proper means that were omitted, or at least the principal in that case. The omission of one thing ruins much, and our apologies and excuses will not do. Some particular sins require particular remedies: when God has appointed the use of these, and this is omitted, no wonder all others fail. When the disciples asked, wherefore they could not cast the devil out, our Lord told them, there were some kinds that went not out,

" but by fasting and prayer." Whenever any mean is appointed by God, when the case occurs wherein it is requisite, the remedy of God's appointment must be used, if we would reach the end. If there are supposed or real difficulties, yet while these difficulties are not our sin, we have reason to trust him as to these, and try the means. 5. I was often slothful, and by drowsiness a man is clothed with rags, and enemies may easily sow tares when men are asleep. 6. Above all, I was little acquainted with the way of faith's improvement of Christ for sanctification, and constant application to the throne of grace for supplies to help in time of need. 7. I was sometimes not single in my aims: I designed to have a victory that would relieve me of the trouble of watchfulness. I was weary of such a warfare, and would have been at ease, and had too much of an eye to this, and such like aims; and perhaps if I had got leave to rest, I would have been too proud of my success: Thus " we ask and receive not, because we ask amiss, to consume it on our lusts." 8. When I was not presently heard, I did not persevere in prayer for the supplies of grace that I sought. Thus I often found, that so long as I was with the Lord, he was with me: " They that wait on the Lord shall renew their strength"—but I was too soon over with it. And from these and the like causes did my want of success proceed.

Yet, notwithstanding all these dreadful miscarriages on my part, the Lord, in the heat of this conflict, and even while I was many ways faulty, was very kind. 1. He kept me from giving quite over,

though I fell, yet I was not quite cast down. 2. When I had many times been nearly overcome with temptations, he came in with seasonable help, and passing over all my miscarriages, he helped me up, let me see that he kept me from being quite overcome, and gave me some assurances for the future. Thus "foolish was I, and ignorant; I was as a beast before thee. Nevertheless I am continually with thee; thou hast holden me by my right hand: thou wilt guide me by thy counsel, and receive me to glory." 3. I had gracious experiences of the Lord's helping in the time of need, and hearing my cries. The Lord sometimes interposed when I was overcome, and sent, as it were, an Abigail, to keep me from executing my wicked purposes; sometimes he gave me an entire victory, and strengthened me to repel temptations: and many other ways did he help and deliver me. 4. He sometimes, and even very frequently when I was hard beset, cleared up my sincerity, and gave me such a view of it, as emboldened me to appeal to him, which freed me of that temptation, and left me at liberty, under the advantage of this new encouragement, to oppose more vigorously: "Do not I hate all them that hate thee? I hate them with a perfect hatred, I count them mine enemies." And hereby I was not emboldened to sin, I durst not take encouragement to sin, because grace abounded, though motions were made this way by my wicked heart; but I was made more afraid of offending. These, and many other ways was the Lord kind in the conflict; he frequently said to me, "Fear not, surely

there is an end, and thine expectation shall not be cut off."

The Lord has since let me see what gracious designs he carried on by this trial, and what need there was of it in order both to his glory and my good. 1. By this he taught me the nature of that state in which we are here, that it is a wilderness, a warfare, and that we must all be soldiers, if we mean to be Christians. 2. He taught me hereby, that the grace that is sufficient for us, is not in our hands, but in the Lord's; and that therefore our security with respect to future temptations, is not grace already received, but in this, that there is enough in the promise, and the way patent to the throne of grace for it. 3. He taught me, that God is the sovereign disposer, and gives out as he sees meet in time of need, his own grace, and he is the only judge of the proper season of giving it out. 4. He led me to discern somewhat more of the covenant of grace, that in it there are no promises made of absolute freedom from sin while we are here: "If any may say he has no sin, he is a liar;" and that we have no promise of freedom from gross sins, and these sins wherein we have been formerly entangled, but in the use and diligent use, of the means of the Lord's appointment: "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 5. Hereby he taught me that great lesson, that "when I am weak (in myself,) then I am strong in the Lord, and in the power of his might." Whenever I was diffident of myself, I was then al-

ways victorious, or at least came off without hazard, which is very far different from what men generally think, that when a man is diffident and distrusts himself, that then he is not fit for managing any other undertaking; and this is indeed true when he is carnally diffident. But where there is a distrust of self, with an eye to the Lord, it is very far otherwise. 6. He taught me the use and necessity, and glory of that provision that is made by the covenant of grace for guilt; it writes to us all to persuade us from, and enable us to prevail against sin: "But if any man sin," through the power of temptation, it lets us see "an Advocate with the Father, and blood that cleanseth from all sin." 7. He let me see his holy jealousy, and how displeased he was with me for my cleaving to sin so long, and sinful forbearance. Because I would not slay them as the Lord appointed me, and when he required it, therefore he left them like the nations of Canaan, to tempt and to try me. The sins that now molested me, and frequently cast me down, were those that I sought to spare before; God cried often to me to part with them, and I would not hear, and now God would not hear when I cried to be rid of them: "Thou wast a God that forgavest their iniquities, but thou tookest vengeance of their inventions." 8. The Lord by this did humble, and prove, and let me see what was in my heart, even a great deal more wickedness than I suspected. 9. The Lord instructed me, that this is not my rest, and made me value heaven more than otherwise I would have done. 10. He discovered the riches and extent of that forgiveness that is with

him, that it reaches to iniquity, transgression, and sin. That is, sins of all sorts, multiplied relapses not excepted. He that requires us to forgive to seventy times seven in a day, will not do less. Yea, he tells us, that in this respect his "thoughts are as far above ours, as the heavens are above the earth." And finally, the Lord hereby fitted me to compassionate others who are tempted, and comfort them. Thus I was made a gainer by my losses and falls, to the praise of his grace.

After some years struggling, the Lord made me lay aside all prejudices against proper means, and wait on him in the use of them all, with some eye to him, and then he gave me, in some measure, a victory: "Thanks be to God, who giveth us the victory."

CHAPTER V.

An Account of my Exercise about the Guilt of Sin, the Means of obtaining Pardon, and the Intimations thereof.

The power of indwelling sin being still great, and, through its own activity, occasional temptations, more fixed advantages, and my own mistakes and negligence, frequently prevalent, I was cast into frequent perplexities about its guilt: "There was no soundness in my bones," no rest in my conscience for sins that I had done.

Besides sins of infirmity, sometimes my corrup-

tions did, through my sloth, neglect of proper means, and the advantages they otherwise had from temptations, and from their being rooted in my nature, bear me down, and carry me captive, prevail against me, and carry me, not only into the commission of grosser evils, at least in heart, and omission of duties, but even into frequently repeated relapses into these commissions and omissions; these being sins against light, engagements, obligations, intimations of love, the guilt of them was heavy upon my conscience, and I was much perplexed about them; my bones were broken, my conscience defiled exceedingly, and wounded for them.

At some times, when I fell into such sins, when self and pride prevailed, or the evils I was more deeply determined against obtained any notable advantage, I was, by "the deceitfulness of sin," for a time hardened and insensible, like David, after his foul fall. But then, 1. While it was so, grace languished, "the things that remained were ready to die." 2. The Lord hid himself; I had no countenance in duty; while this regard to sin continued, all was out of order.

At other times, I had no sooner complied, but my heart instantly smote me; and I was presently with Peter after his fall, called and stirred up to the exercise of repentance, and inquiries after forgiveness. But sooner or later the Lord awakened me out of this security, and, sometimes by one mean, and sometimes by another, set my sins in order before mine eyes. 1. Sometimes he visited me with some outward affliction, and hid himself, and then I was put

under a blessed necessity of seeking after him, and inquiring into the reason of his withdrawing, and laying his hand on me. When I was "bound in the cords of affliction," he showed to me my transgressions that I had committed. "I will go and return to my place, till they acknowledge their offence, and seek my face; in their affliction they will seek me early." 2. He sometimes remarkably punished me, and wrote my sin upon my punishment: "Because, when I knew God, I glorified him not as God, neither was thankful; but became vain in my imaginations:" therefore God, though he gave me not (glory to his name) "to vile affections," yet he let them loose to molest me. He, as it were, gave a commission to the King of Egypt, Assyria, or Babylon, some of my powerful neighbouring enemies, evils to which I had formerly been in bondage, with which I had been in friendship, on which to my wounding, I had doted, and therefore now hated above all others, to some one or other, or it may be more, gave he a commission or permission to invade me: and then I began to consider what I had done, and open mine eyes when I was in the strait, and closely assaulted by them. 3. Sometimes again, and most frequently, by his word and Spirit in ordinances, he roused me, and laid, as it were, his finger on the sore, told me all that I had done, he sent a Nathan that told, "Thou art the man." Whoever get away with sin, his own will not get leave to lie still, though they may lie long in it: "You only have I known, of all the families of the earth; therefore I will punish you for all your iniquities."

When the Lord discovered sin to me, then was my soul troubled. 1. A sense of the wrath of God was let into my conscience, which at sometimes was very terrible. I had no rest, because his indignation went forth against me. The "poison of his arrows drunk up my spirits." 2. My soul was filled with shame, while a sense of innumerable evils, and especially such as imported ingratitude and wretched unkindness, lay heavy on my conscience, I could not look up for blushing. I lay down in my shame, and my confusion covered me. 3. I was cast into dreadful fears, lest the Lord should "in anger shut up his tender mercies, and be gracious no more," and I should not get pardon, or at least a sense of it any more.

Satan, who waited for my halting, finding me in this case, frequently tempted me to give over duty. 1. He told me over all the marks of God's displeasure, and put the worst construction on every thing, as he did with Cain. 2. He hereon tempted me to draw this conclusion, that my sin was greater than that it could be forgiven, and that so there was "no succour in God" for me. And, 3. He told me, there was no more forgiveness; God's mercy was at an end; he had "forgotten to be gracious:" and attempted to prove it, by the unsuccessfulness of my endeavours; and therefore inferred, that it was to no purpose to "wait any longer."

But the Lord graciously broke the force of this temptation. 1. Sometimes by faint discoveries of forgiveness: "who can tell but he may be gracious." 2. By reminding me of former kindness, the "years

of the right-hand of the Most High," and the discoveries of the sovereignty of his grace, at first when he manifested himself. 3. By letting me see the desperate result of this course, that ruin was inevitable in it; if I sat still, I saw I was gone; if I went into the city, and again followed the course of the world, I saw inevitable ruin there; and therefore I resolved to throw myself upon him, and if he saved me alive, I lived; and if otherwise, I should but die; 4. When this temptation was urged most violently, and I was hard put to it, then I thought it not time to dispute, whether ever the Lord had manifested himself savingly, but yielded the worst as to my case that the tempter could pretend, and then I laid my case, in all its aggravations, to the extensive promises of the covenant. Be it granted, said I, that I am but a hypocrite, that I never obtained pardon, that I am the chief of sinners, that my sins have such aggravations as those with which none other of mankind's sins are attended, "Yet the blood of Christ cleanseth from all sin, and he came to save the chief of sinners." This way proved often relieving.

When I had got over these temptations, then I got up as I could, and resolved to seek him in the use of all the duties of his appointment, meditation, prayer, reading, hearing. These duties I followed with various success. For, 1. Sometimes when I endeavoured to confess my sins, the Lord closed my lips, and I had not a word to say. 2. Sometimes I went the round of duties; but with the spouse's success, "I sought him, but I found him not." 3. At other times I met with new strokes: "The watch-

men that went about the city found me, and smote me, and took away my vail;" even the faithful servants of Christ made my wound deeper, by setting home sin more closely.

Sometimes, being outwearied, and sense wearing off through the weakness of our nature, diversions, and the deceitfulness of sin, I attempted to speak peace to myself, I got a sort of quietness and relief. But this was easily discernible. For, 1. It left me in my former deadness, and I was not as before, when God spake peace. 2. I was easily induced to "return again to folly." 3. When I said, "Peace, peace, sudden destruction followed it." For the Lord was wroth, and one way or other discovered his displeasure against me; and finally, my own peace did not heal the sore, for the wrath of God, shame, and confusion, hovered over my head.

When the Lord discovered to me my mistake, then he set me to work again, to inquire after him, and to pursue the former course; and when I had gone a "little further, I found him," and he relieved me; and the way by which he relieved me was the same with that by which he at first delivered me, whereof I have before given an account, and therefore I shall here state it only more briefly. 1. The Lord set my sin in all its aggravations, especially as it struck against him, before mine eyes: "Against thee, thee only, have I sinned, and in thy sight done this ill." 2. The Lord led me up even to the fountain, and discovered original sin as the source, and all, at least many of the other bitter waters that flowed from that bitter fountain, by the light of

which he discovered this one, he (as it was with the woman of Samaria) "told me all that ever I did in my life." "Behold, I was shapen in iniquity; and in sin did my mother conceive me." 3. Very often he laid before me, and brought me under an afflicting sense, even of "the iniquities of my fathers," and predecessors whom I never knew. 4. He cut off all excuses, and made me self-convicted, and so stopped my mouth quite, that I could neither deny nor excuse; and so I was guilty before God, being stript of all my ornaments. 5. He discovered to me what in justice he might do, and that he might cast me off, and out of his sight, like Cain, and brought me to own, that he would be righteous, holy, and clear in judging thus; and that any punishment on this side hell would be mercy. 6. In this case, I lay waiting to see what he would do with me, convinced that whatever he should do, though I could not but dread wrath and separation from him, and cry against it, yet I owned all would be just. To the Lord belongs righteousness, and to me shame and confusion of face. 7. Then in mercy he interposed, and made a gracious discovery of the "fountain opened for sin and uncleanness;" and that blood of atonement that cleanses the conscience from all sin, in the sight of the Lord. 8. By this he drew my soul to close with, and with trembling to rest on it: "Iniquities prevail against me, I must confess; but as for our transgressions, thou wilt purge them away." 9. Having, by this look, drawn my eyes to look at him again, while I looked at him, my soul melted into tears, and my heart, that was for-

merly bound up, was loosed; and my lips, formerly sometimes quite closed, were opened. When I looked on him whom I had pierced, I mourned, and often, like Peter, I wept bitterly. Whereas before, when I was lying self-condemned, guilty, and my mouth stopped, I sometimes could scarce look up, or give a sign or a groan, now I flowed in tears. 10. While he thus answered me, and I seemed slow of believing the news that were so good, and so unexpected, he created peace by the fruit of his lips; and, as it were, by the word, forced it upon my soul, and shed abroad his love in my heart. 11. On this I remembered all my former ways, which the Lord had formerly discovered to me; and was ashamed for them, and even confounded, now when the Lord was pacified. When he told me he would blot out and forget my sins, then I had the most distinct and affecting remembrance. Like Ephraim, when "I was turned, I repented; I smote upon my breast, I was ashamed, and even confounded; because I bore the reproach of my youth," and of my former ways. But this shame was not that dispiriting shame, accompanied with distrust, and inclining to hang down the hands; but an ingenuous concern and blushing for wretched unkindness, like that of the prodigal when his father met him. 12. By this my spirit was made tender, and I was put upon a resolution of walking mournfully before him, "in the bitterness of my soul." 13. Hereafter, while this discovery of forgiveness and peace by it continued, I was made in some measure watchful of "returning again to folly." 14. I was quickened to duty: "Then will

I teach transgressors thy ways, and sinners shall be turned unto thee." 15. While this lasted, and was not marred again by sin, the sins of others, and every provocation, by whomsoever done, I could mourn over it. Rivers of tears were ready to run down mine eyes, because transgressors kept not God's law. 16. By this the conscience being purged, I now recovered that filial boldness of entering into the Lord's presence "by the blood of Jesus Christ;" yet with much tenderness and awe upon my soul. Finally, hereby my soul was much weaned from all things else, and endeared to the Lord. To this state the Lord frequently brought me. And now, alas! while I more rarely attain unto this exercise of repentance and faith, in such liveliness as then I often did, I am made many times to wish, as to this repentance, that it were with me as in months past, though I dare not wish for the occasions of it again. At that time, when I was assaulted with boisterous lusts, and foiled by them, and my conscience defiled with guilt, the Lord did frequently lift me up; yea, lifted me sweetly up.

To prevent mistakes, I shall subjoin a few observations concerning this exercise. 1. Though at sometimes the Lord carried on this work gradually, even as to time; yet at other seasons, all this was done, as it were, at once and in a moment. The Lord, as he did to David, in one breathing spoke sin and peace. 2. There was a very great difference as to degrees in this work, sometimes convictions and humiliations were deeper, and discoveries of forgiveness clearer, and the exercise of faith and

repentance more lively, and sometimes less so. But whenever God did thoroughly recover me from any grievous fall, all things in substance were found. 3. This was not always of alike continuance; sometimes, through my own fault, I quickly lost the jewel, and provoked him at the Red Sea. 4. Though God, to punish me for my wickedness, sometimes let me seek peace long before I obtained it; yet at some seasons, to show the sovereignty of his grace, and that I might not pretend that it was my seeking that moved him to show mercy, he surprised me immediately upon the back of my sin, before ever I had thought in the least what I had done, and gave me such a look as made me weep bitterly. And when it was thus, it deeply affected my soul, and filled me with the most deep self-loathing and detestation, and the highest wonder at the riches, freedom, and astonishing sovereignty of grace. 5. There is one thing I may observe with grief of heart, that the most terrible enemies are not the most dangerous. At that time, I was attacked with sins that were easily known to be sins, my conscience was easily convinced of them, and alarmed with them, and thereby was more deeply exercised, and sought more after distinct discoveries of forgiveness, which were attended with all these pleasant effects; since that the Lord in some measure broke these lusts, I have been assaulted with less discernible evils, sins under the mask of duties; and these secretly destroy my strength, and rarely and with difficulty are they discovered in their exceeding sinfulness; and so, when it is much needed, I am more a stran-

ger to the state of repentance. But as I see I need it, so the Lord knows I long to be brought into it, and to be humbled, especially for secret and hidden sins that wasted the strength. Often have I been made to think of this, that all the excuses mentioned in the parable of the supper, that kept them that were invited from closing with the offer, were taken from occasions in themselves lawful. And no doubt, the excuses by which the Lord's own people are kept from that nearness that it is their duty and interest to seek after, flow from the same things: I have found them far the more dangerous and hurtful hindrances.

The Lord by such exercises instructed me since, and even at the time, in several useful lessons. 1. The Lord in this way taught me how to walk with him. He dealt with me as we are wont to do with children, he held me by the hand, he let me well nigh slip, and sometimes fall, and this to let me know I was not able to go alone; and then he graciously raised me up, and comforted me, that I should not by this be altogether discouraged from walking in his way: "I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them. I drew them with the cords of a man, with bands of love; and I was to them as they that take off the yoke on their jaws, and I laid meat unto them." 2. As the Lord, by the prevalence of sin, taught the necessity of an extensive remedy, so, by the experience of forgiveness in such cases as I have mentioned, he taught me the certainty of this, that this forgiveness is really as extensive, rich, and free as the case requires. 3. He,

by the experience of this, enabled me to understand better, and speak more feelingly of these truths than otherwise I could have done, and to comfort others with comforts, not only real but experienced, even such with which I had been comforted of God; thus what I have heard, and seen, and handled of the word of life, that declared I to others. 4. The Lord gave me some acquaintance with the nature, exercise, and effects of the most useful and necessary graces of his Spirit, faith, repentance, &c. And, finally, the Lord beat down self very much by this exercise. Of this design the Lord of late, while I read in my family, in the 9th chapter of Deuteronomy, gave me a pleasant view, which I shall represent in the following remarks from that chapter.

1. God's great design upon Israel, is to manifest the glory of his grace, mercy, patience, faithfulness in their salvation, their deliverance from Egypt, and putting them in possession of Canaan. See verses 5, 6.

2. Naturally sinners, as all his people are such, are, and appear very opposite to this design, being deeply selfish, as this chapter and the whole of the Scriptures manifest. And this self has two branches, which are like its two eyes, self-strength and self-righteousness, ver. 1, 2, 5, 6.

3. Self, in these two branches, is very strong. We are ready to pretend, that our own strength carried us through these difficulties, when once we have overcome them, which we were so far from being able of ourselves to grapple with, that the very thoughts of them frightened us; compare ver. 1, 2,

of this chapter with the 13th and 14th chapters of Numbers. And we are ready to ascribe to our own righteousness what we get, when we meanwhile are not worthy of the least of all God's mercies, ver. 5, 6, &c.

4. Yet how strong soever these are, they must be subdued. In order to this, the Lord, after he begins to manifest himself to his people, leads them not presently into Canaan, but carries them through the wilderness, where a variety of temptations draw out discoveries of their secret corruptions, their weakness and wickedness, ver. 6, 7.

5. The discoveries of God's patience, mercy, and grace, and of his people's weakness and wickedness, especially after remarkable manifestations of the Lord, are means of which the Lord makes use, and remarkably blesses, to cure them of these distempers, and to put out these two eyes of the wicked idol. Consider the whole chapter.

6. The Lord, for this end, whenever he is about to complete or carry on the begun deliverance and mercy, revives the impression of these things. Read the whole chapter, particularly ver 7.

Many other gracious designs did the Lord in this way carry on; he let me see the bitterness of sin, and discovered it to be exceeding sinful; he let me see much of the hellish ingratitude of my heart; he let me see the necessity of coming daily to the throne of grace, for grace to help in time of need, and for mercy and forgiveness. He made me see with wonder, how one view of forgiveness and pardoning mercy alienates the soul more from sin, than

twenty sights, nay, tastes of hell, which Pelagians cannot understand, and many other things.

Besides these more gross evils I fell into, through the violence of temptation, I was exercised about the guilt of sins of daily incursion and infirmity, deadness, wandering in duty, and innumerable others. When I began to be first exercised about forgiveness, I was much difficulted about these; and I shall, in the following particulars, state my exercise about them. 1. When the Lord manifested himself, his enemies fled before him, and received a stunning stroke, as has been showed. 2. It was some time before any of the stronger enemies discovered themselves again; presumptuous sins, as has been represented, for a time kept quiet. The first discoveries of the remaining power of indwelling sin which I obtained was in the invasion of sin, of daily infirmity: "For in many things we offend all." 3. On this I began to be much discouraged, neither understanding well our state here, that if any man say, he has no sin, he deceives himself; and the gracious provision made for this case in the covenant of grace, the daily sacrifice, that is the daily application to the throne of grace, the blood of atonement, the fountain opened; and so being under a fond and groundless expectation of entire freedom from sin. 4. My foolish expectation being quickly disappointed by the outbreaking of these sins, I wist not what to do: I thought it hard to trouble him who had been so kind, to seek new favours. The pride of my heart could not stoop to be continually, daily, hourly, indebted for new favours: I would

have been a lord, and come no more to Christ. This pride was so masked up, that at that time I did not discern it, but since the Lord has made it manifest. 5. But necessity has no law, they grew many: "For who can understand his errors?" and the light of the Lord daily discovered more and more of them. 6. On this I endeavoured to humble myself distinctly for every one of them, and to make a distinct application to the throne of grace about each; but when I began to observe them, they were so many, that if I had followed this course, my whole time would not have sufficed. Hereon the Lord led me to that course, which a worthy friend, to whom I owe much for a distinct understanding of the Lord's work with me, told me what Franciscus Desales, a Popish casuist, advises to in this case: I was fain to take them all in the lump, or rather to go with them all on me at once, and plunge myself in the fountain that is opened for uncleanness; that is, I took a view of myself as defiled by innumerable evils of this sort, and under a sense of them, cast myself upon the glorious atonement, and endeavoured to lay stress for cleansing as to them all, whether such as I discerned distinctly, or such as I had not yet discovered, on that blood that "cleanseth from all sin;" which I think was the Psalmist's way under the like case: "Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression." That Popish casuist before mentioned, as my worthy

friend told me, illustrates this by a very elegant similitude. "If a man see one or two filthy creatures on him, he shakes or washes them off: but if he look and see himself all overspread with such, then he must bethink himself of some general course; he goes to some bridge, and leaps into a deep pool, and drowns them all, and leaves them behind him." If any one grosser sin overtake us, we must endeavour a distinct recovery and intimation of pardon, by a distinct application to the blood of sprinkling; but when we look upon these sins which cannot be numbered and searched out, and which are still growing, then we must betake ourselves with the man to the bridge, and leap into the pool. 7. To make this matter yet plainer, I observe, that the light wherein that plenteous redemption that is with God, was first discovered, though variously clouded and darkened, yet continued in some measure: a child of light continues light in the Lord; he may walk in darkness, and to his sense have no light, while yet it is the remainder of light that makes him discern his darkness; but he really is not darkness as before; he has summer's sun, that shines longer, brighter, and warmer; and his winter's sun, that shines shorter, is more frequently clouded, and has less heat; he has his fair days, and foul and rainy days, and a changeable intercourse of day and night, wherein he has only the moon and stars; but there is still light more or less. 8. When no extraordinary indisposition, no extraordinary darkness was on me, this habitual discovery of forgiveness, and the way to it, had its own use. The winter's sun was not able to

revive when I was cast into any of those distempers above-mentioned: and therefore, as has been above narrated in that case, I waited a glimpse of the sun in its strength; but, generally by the direction of that light, I endeavoured daily, as to sins of infirmity, to betake myself in prayer to the blood of atonement, according as the Lord has taught us by the daily morning and evening sacrifice under the law: as for particular cases and pollutions, there were other institutions with respect to them. 9. This application by prayer to "the redemption that is in Christ, even the forgiveness of sin through faith in his blood," according to this discovery of it, in and by prayer, especially when the Lord quickened by any new glimpse; for the winter sun has his warm and refreshing beams, even in the coldest season. This application, I say, especially when the Lord, as he frequently did, gave any new breathing, did relieve me, and help to quiet my conscience as to the afflicting sense of these sins of daily incursion: when the Lord helped me to pray for cleansing from secret sins, and keep "back from presumptuous sins," I was satisfied as to my uprightness and freedom from the great transgression, and acceptance with him, in following any duty of my station, through the Beloved. 10. As the case was not so urgent, so neither was the relief so discernible; but it was sufficient to answer in some measure the end above-mentioned, freedom from dispiriting discouragement, and some measure of comfort and quiet as to my acceptance with God through Christ.

I conclude with four observations as to the whole.

1 Though we may sometimes heal our own wound slightly, yet it is God's prerogative to speak solid peace; yea, and the speaking of it is a work of the greatest power, where the conscience is really exercised: it is a creating peace; and where he creates it, he can make it take effect: "When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only." 2. The Lord let me see, that considering the pride and unbelief of our hearts, and the greatness of our guilt, it is not easy to obtain a belief that the forgiveness that is with God is able to answer all we need, and so to engage a sinner to betake himself to it at all times, when once he comes to see his state thoroughly; and when this unbelief is in some measure mastered, and the soul satisfied of the fulness of the fountain, and the extensive, nay infinite reach of the forgiveness that is with God, and the pride of heart so far broken, that the soul is willing to be daily indebted to grace and mercy; it is not easy to keep up either a due detestation of sin, or keep our carnal hearts from a common use of it, or rather an abuse of it. Here, in my opinion, lies one of the greatest secrets of practical godliness, and the highest attainment in close walking with God; to come daily and wash, and yet to keep as great a value for this discovery of forgiveness, as if it were once only to be obtained, and no more. Indeed, the more we see of it, the more we should value it; but our carnal hearts, on the contrary, turn formal, and count it a common thing. That which is our daily allow-

ance we value little, and we are fond of novelties and dainties. Bread is more precious than most, nay any, of the rarities which men purchase at so dear a rate; but because God has provided it in plenty, and we daily use it, therefore we make a light account of it. Blessed are they with whom it is otherwise in the case now in hand. 3. I observe that the joy of the Lord is then only to be retained when we walk tenderly and circumspectly; it is inconsistent, not only with the entertainment of any gross sin, but with a careless walk: "Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; walking in the fear of the Lord, and in the comfort of the Holy Ghost." 4. I observe, then, when I was at the lowest ebb as to forgiveness, doubting if the Lord would pardon, after many duties have been attempted, without finding the Lord, or any sense of his love, I have often found him in the duty of thankfulness. And although one will say, What had I then to be thankful for? I answer, I began thus, What a mercy is it that I am out of hell! "It is of the Lord's mercies I am not consumed;" blessed be the Lord for this. Again, What a mercy it is, that not only the Lord has helped me to notice his mercy in keeping me out of hell, but to be thankful for it. Again, Blessed be the Lord that has kept me out of hell; blessed be the Lord that has made me observe it with thankfulness; and blessed be the Lord, that has made me observe his mercy in helping me to thankfulness. Thus I have gone on till the Lord has led me to a sense of his love, and restored com-

fort to my soul. They that will praise the Lord for little, shall have more: "Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us."

Upon a further observation of this variety of cases, with which I was exercised, the Lord's management of them, and what I have felt in myself, I see, besides the fruits before-mentioned, many others. 1. The Lord hereby rebuked me for my fondness of enlargement, and my thinking to live a life of sense, and trained me somewhat up to a life of faith, the faith of adherence, that cleaves to God, as revealed in the word, and refuses to quit the word, even when it finds not the Lord in it in a sensible way that refreshes, which certainly is more strong than that which cleaves to it, when it feels sensible refreshment and power to trust in God when hidden and threatening to slay; it is to hope against hope. 2. He taught me not to judge of my state by my frames: besides many other lessons that now I recollect not.

CHAPTER VI.

My Exercise about the Being of God, and showing the Way of my Relief from this Temptation.

I HAVE before mentioned, and given some account of my trials about the being of God. Being now to give an account of the relief, it will be proper to

recapitulate briefly my whole exercise with respect to this, and set the temptation and the relief together.

I have showed above, that I was early, even as soon almost as I began to have any close concern about religion, exercised with temptations in reference to this great and fundamental truth. But at first I had no arguments urged against this truth, or injected into my mind. Only being made to see, that this was the hinge on which the whole of religion turns, all hopes depend, and by which all practices were to be regulated, I found myself at a loss for want of an evidence, sufficiently clear, and strong, and convincing, which I thought necessary, with respect to a truth on which so much weight was to be laid. In a word, I was at Pharaoh's pass: "Who is the Lord, that I should obey him, and let Israel go?" Plainly, very great things are demanded of me, and I am called to hope for great things; and before I trust so far, I would be satisfied to know more of that God in whom I am to trust as to such great things.

But afterwards Satan attacked me by subtile suggestions, as I have showed before, took me at a disadvantage, when I was estranged from God, and my mind intent upon abstract subtilties: and while I followed such vain speculations, intruding into things I had not seen, he took his opportunity, and said daily, "Where is thy God?" And when he had got me down, he triumphed, Where is now that mouth, with which thou didst all along reproach Atheists? Such are their arguments; try your strength with them, and fight them.

On this a sharp conflict began in my breast. On the one hand, Satan, in conjunction with the natural atheism of my heart, plied me hard with "fiery darts," and subtile sophistry, arguments sometimes astonishing, so far were they above my reach. On the other hand, I, a poor apostate creature, sadly darkened, but yet retaining some remainders of light, which God has made manifest in my conscience, as in those of other men, and somewhat confirmed in those notions of God by education, the outward dispensation of the word, and, it may be, by some common work of the Spirit, riveting all the former, keeping alive these impressions, or at least restraining Satan and my corruptions from blotting them out. Against that formidable confederacy, I, such an one as I have now represented myself, made head, and appeared.

In this conflict, I used various means: 1. I sometimes rejected the suggestions, and refused them a hearing: "Who art thou that repliest (or disputest) against God?" It shocks nature's light to say, "There is no God." Even the fool dare scarce say it out. 2. Sometimes I prevented them, as it were, and not only refused an hearing, but representing in my own soul how deep resentment such a provocation, such a motion deserved. If any man will plead against God, or for Baal, none shall entreat for him, but he should early be put to death, Judges vi. 31. 3. When the impudent enemy would not thus be put off, I endeavoured to maintain the truth, and answer his arguments. But his instances were so many, and so subtile, that I could not prevail

this way: the longer I stood arguing the case, I was put to the greater loss. When he comes on speaking terms, he is too hard for us; and no wonder he is so for us; for he worsted our first parents in innocence. 4. When I found this, then I often would wish for a discovery of God himself. O that he would appear, and "O that I knew where I might find him!" when my wishes took no effect. 5. The devil on this took advantage to tell me, that he did not appear; and that surely, if there was a God, he would help one that was standing up for him in such a strait. In this case, I sometimes hoped that he would arise, and then mine enemies would be made to flee before him; though the truth is, I could give but little reason for it. 6. Sometimes I prayed. Satan urged me with the unreasonableness of praying till I was once sure there was a God: and, I confess, I was sometimes hardly put to it, to defend the practice; yet I always inclined to the affirmative, and thought, that if there was a God, as I durst not say but I had reason to think there was, he could best satisfy me as to his own being. 7. I was sometimes obliged to flee him, and seek sanctuary in diversions. 8. Sometimes the Lord mercifully restrained him, and he left me for a season.

While this trial was lengthened out, the Lord frequently gave some check to it and to Satan: 1. By clear discoveries of the horrible tendency of the temptations, that they tended to destroy the foundation of all human happiness; cast reproach upon all the best and wisest in the world, and account and set up proud fools as the only happy and wise men:

" If the foundations are destroyed, what hath the righteous done?" Then are the proud happy, and they that hate God are exalted. 2. I was relieved by the consideration of the comfortable issue others had gotten, who had been in like manner exercised: " Our fathers trusted in God; they trusted in God, and were helped." 3. God sometimes let me see some glimpses of his glory, even in the works of creation: " The heavens declare his glory." 4. The Lord, sometimes, from the word, relieved me by some beams of his glory. And I remember I was oftener than once helped by the Lord's suggesting, with unusual power, the three children's answer to the king of Babylon, with the glorious issue: " O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace; and he will deliver us out of thine hand. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." There was something indeed here that I could not reach: but my heart was affected with the noble resolution, and encouraged to attempt, weakly as I could, to write after their copy; and the result was encouraging. 5. The devil, in these temptations, acted so visible a part, that I could not but discern that there was a devil; and when I saw him so deeply engaged in this quarrel, I was strongly induced to think he was not come out against a straw, or to hunt a shadow. 6. When the Lord began to deal with me closely about sin, the edge of this temptation was much

blunted. Satan could not easily prevail in persuading me there was no God, while I found his "arrows stick hard in me, and the poison of them drinking up my spirits."

But yet I was not fully relieved. Nothing but a discovery of God could give a full defeat to Satan. Wherefore the Lord at length pitied me; not in the way that I could have desired; for I would have had it then. But considering I was then an unhumbled enemy, God could not have appeared otherwise than an enemy, and I could not have thus seen him and lived. Such an appearance would indeed have made me "believe and tremble." But this would have cast me into new trouble. Wherefore the Lord led me to proper satisfaction another way: he discovered sin in the way above-mentioned; and by this discovery, as I have now hinted, diverted the violence of this temptation, and broke its force, as has been above hinted: for "he stays his rough wind in the day of his east wind." And having thus humbled me, he gave me the above-mentioned discovery of himself in his glory in Christ Jesus.

That then which brought me to a soul-satisfying assent, and repelled all temptations against the being of a God, was the above-mentioned view of him in his glory. While "God who commanded the light to shine out of darkness," by his word and Spirit "shining into my mind, to give me the light of the knowledge of the glory of God in the face of Jesus Christ," I could not desiderate any more satisfying evidence of his being. And while that light did shine, or when at any time it does shine,

Satan then dares not oppose. All the mountains of opposition, the bulky arguments, that appear like rocks and hills, shook at the presence of the Lord, and were carried into the midst of the sea. And now the light being come, and the Lord being seen in his own light, I had manifold and satisfying evidences of this glorious truth.

1. I had the evidence of sight, not by the eye of the body, but by that of faith; I saw the glory of God as represented in the word, shining with the clearest lustre, that satisfied me it was truth, and no lie. The glory was so great, that it not only let me see, and convinced me of its reality, but really convinced me in some measure, that nothing else is real. This sight gave me more consistent and becoming notions of God, his nature and attributes, than ever I attained before; which shook the foundation of many of my former scruples that proceeded only from my ignorance and darkness about the nature of God.

2. I had the evidence of the ear; for I heard him speak, not to my bodily ears, but to my soul; and his voice sufficiently distinguished itself from the voice of any creature. For, 1. He spoke terror to me from Sinai; and then, when my soul was as the troubled sea, he said, "Peace, be still;" and with authority commanded he "the winds and the sea," and they obeyed, and presently there was a calm. His word enlightened mine eyes, and converted my soul. It was a powerful voice that came from the Lord most high. "The law of the Lord is perfect, converting the soul. The testimony of

the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart. The commandment of the Lord is pure, enlightening the eyes."

3. I had likewise a feeling of his power. I not only heard his voice, but I felt his power, "casting me down," and raising me up again, and saying to one that was weak, "Be strong;" yea, and commanding strength. Thus my faith stood not "in the wisdom of man, but in the power of God." I have before told what of his power I felt, what effects were wrought, and so here I forbear any further account.

4. I was now made to "taste and see that the Lord is good, and that the soul that trusts in him is blessed." "I sat down under his shadow, and the fruits above-mentioned were sweet to my taste."

5. I was made to feel the savour, and relish a fragrant sweetness in his word, works, and ways. His name was "as ointment poured forth," and therefore I loved him.

6. By this all my objections were solved, "Faith is the evidence of things not seen;" it not only satisfies the soul about them by the clearest evidence, but it reproves contrary objections: "At the brightness that was before him, the dark clouds passed away." My objections were now like those kings mentioned by the Psalmist, who had come in combination to ruin the church, but were frightened by God's appearing: "Lo, the kings were assembled, they passed together. They saw it, and so they marvelled; they were troubled, and hasted away.

Fear took hold upon them there, and pain, as of a woman in travail." Just so it was with my adversaries; faith (as the word rendered evidence, Heb. xi. 1. signifies,) reproved them, and at this rebuke they fled. For, 1. If they should now say, "Where is thy God?" I was ready to reply, "Lo, this God is our God, we have waited for him, and he will save us; we have waited for him, and will be glad in his salvation." 2. If they should now object to the seeming inconsistency of his attributes, which was often made use of to trouble me, I had an answer given, a word put into my mouth. At the same time God condescended to show me his backparts; he satisfied me, that no man could behold his face. He, by the discovery, gave me a view of his incomprehensibility, sufficient to silence all these: "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" Our short line cannot measure God. 3. When the seeming confusion and disorders in his government were urged, I now had an answer to all these: "He gives an account of none of his matters." "His way is in the sea, and his path in the great waters: his footsteps are not known." Yet, though "clouds and darkness are round about him, righteousness and judgment are the habitation of his throne." 4. The Lord really cleared many particular objections as to all these heads; and by this discovery of himself in the sanctuary, he satisfied me in a rational way, yet above reason, letting me see rational answers in the light of his word and Spirit. He laughs at the prosperity of the wicked, because he

sees their day coming. Thus were mine enemies foiled; and, "so let all thine enemies perish, O Lord."

This light, thus kindled, he daily increased, and confirmed me every day more and more by new discoveries of himself from the word. And now I could look with satisfaction upon the heavens and the earth, and see the print of his hand upon them.

CHAPTER VII.

An Account how I came to be satisfied that the Scriptures are the Word of God, and how Temptations, in reference to them, were repelled.

To give a clear account of the issue of my temptation, it will be necessary that I shortly recapitulate what formerly has been spoken concerning the trial, and my behaviour under it.

This temptation did not attack me so early as the former, but it was managed much in the same way: sometimes my mind only hung in suspense, and hovered in uncertainty for want of evidence proportioned to the importance of the truth for my faith to fix on. At other times, I was strangely harassed with violent temptations, multiplied and subtile objections, which thronged daily in on my mind, by reading books full of them, by converse with enemies to the word, by Satan's suggestions, which were by much the most subtile and troublesome to me.

This exercise was in some measure more perplex-

ing than the former, because it was no less ruining to all satisfaction in religion; the objections were much more plausible, they were far more in number, and entertained by persons of a better character, and the evidence of the truth lay farther from the comprehension of an unenlightened mind.

Before the trial came, the Lord gave, by considerations formerly mentioned, sometimes a merciful check to my temptations, and kept them from quite overwhelming me; of which I have formerly given some account.

I tried many ways besides prayer and attendance upon ordinances; I bought, borrowed, and read many books written in defence of them, which wanted not its own solid use; for hereby I obtained a deep rational conviction of the truth, and so was emboldened to plead for it against my enemies, and oft-times to beat them at their own weapons; and I got many particular objections fully answered, and was thereby encouraged to wait for full satisfaction, without despairing: especially one book had this use. After I had, without the satisfaction I desired though not without the fruits above-mentioned, perused many later writings, the Lord led me to look into the Fulfilling of the Scriptures, which had been lying by me neglected; and I found this more convincing than any I had read, because it brought me nearer the proper evidence on which faith should fix than any of the rest: it discovered more of the intrinsic worth of the word than the other, and pleaded strongly in point of reason.

Yet, after all this, my mind remained unsatisfied;

none of these arguments had authority to repel temptation, being but the wisdom of men; nor, on the same account, did they lay a foundation for divine faith; nor did they enlighten a darkened mind to see the evidence of God in the word; nor were they able to rectify an indisposed palate, and convey a taste and savour of the word of God to the soul, that was able to satisfy me that it was such bread as a man might live by.

Thus it continued with me until the Lord came, and made the afore-mentioned discovery of his glory to my soul; and thereby I was relieved and satisfied as to this doubt also. The Lord had before, when I was under the convincing work of his Spirit, affected my conscience with some sense of his authority in the word, evidencing itself by that convincing and condemning light and power which I discerned and felt; and thereby the force of the foregoing temptation was usually broken in some measure, when the Lord by the word fastened on my soul a sense of my guilt; but this discovery of sin by the word being terrible to me, rather extorted an assent, than induced to a willing consent and cheerful acquiescence in the word as coming from God. But the Lord, when he gave the before-mentioned relief by the word, conveying a sense of his authority in it, by a light and power that relieved my soul, repelled temptations, revived, composed, comforted, and strongly bore up a soul before depressed and bowed down. This made me not only give an assent, but with much pleasure acquiesce in this word as the word of life; then I found his words and did eat them,

and I rejoiced as they that find great treasure, and they were "to me the joy and rejoicing of my heart." And by this I was sweetly satisfied as to the Scriptures being his word; for they did many ways evince that they were from him.

1. All discoveries of guilt were conveyed by them, before and since my relief. God by it revealed to me sins which none save God, that searches the heart, could know; it made these sins manifest which I knew not that any creature else knew; by it the secrets of my heart were made manifest; and therefore, I could not but fall down, and own that God was in it of a truth; and that indeed it was a beam from the Fountain of Light, "For whatever maketh manifest is light;" and that it was from him who tries the reins, and sets our secret sins in the light of his countenance. It discerned the thoughts and intents of my heart, in such a quick and powerful way, and with that authority, that made me own it the word of God. And now I was ready to say, Come see a book that has told me all that ever I did in my life, is not this the book of God?

2. All the discoveries that the Lord gave of his wrath were conveyed by the Scriptures; it was by them that his wrath was manifested to my soul, and revealed from heaven against me. The word, as the arrow of the Almighty, thrown by an omnipotent arm, pierced and stuck in my soul; and the poison of it drunk up my spirit; it was the rod of God's strength, by which he broke and crushed me while his enemy.

3. It was by the same word that he revealed to

my soul that glorious discovery of his being, attributes, purposes, and his whole will in reference to my salvation by Jesus Christ, which I noticed before; by this he conveyed to my soul sweet and satisfying evidences as to his being; satisfying, consistent, and someway God-becoming notions of his nature. Herein it was that he proclaimed his name, "The Lord God, merciful and gracious" unto sinners in Christ, as I have before showed.

4. It was by the word he conveyed all those converting, transforming, quickening, supporting, reviving, composing influences above-mentioned. It was his word converted my soul while I lay in sin; quickened me when I was dead, changed me into his image in some measure; revived me, and watered me, when again I was weary; supported and stayed me when I was ready to faint; and composed me when I was like the troubled sea.

5. It was by the same word that he let in glorious discoveries of all the truths of religion wherewith I was now made acquainted; let me see the wonders of his law, "excellent things in counsel and knowledge." By it he was pleased to discover the craft, the power, the actings, and designs of my enemies; and by it he satisfied me of my doubts, let me see his secret designs in my trials, and somewhat of his designs in many of his public administrations, against which I had before taken exception.

6. As all these discoveries and influences were conveyed by the word, so he now, in the conveyance, affected my conscience with his authority, and evidenced that his name was in it, by that light and

power peculiar to God, that went along with it. It spake not in all these things as the Scribes and Pharisees, the wisest, the greatest, or the best of men, but with another sort of authority and weight, it spake as "never man spake." Whatever it said, either with respect to God, or my case, or others, my conscience was made to submit to it; when he convinced by his word of things which I knew not to be faults, and men notice not, conscience obeyed, and took the hint; and, armed with his authority, accused, arraigned, condemned, and, as it were, executed the sentence too. Nor would it take shelter, or regard defences or pleas from any other quarter. When God spake wrath, he kindled a flame in my soul by the breath of this word, that many waters could not quench: he raised a storm in it, that I could neither quiet, nor work against, so as to get to land. The heart that before was as unconcerned as a stone at reading the word, or hearing it, now trembled and quaked. In like manner, when he spoke peace, he created it. He made the deaf to hear, and the hearer to live. He sent his word and healed me; and immediately there was a calm. "The winds and seas obeyed him;" at his rebuke they fled. Temptations after it spoke not again. When I was self-destroyed, self-condemned, and, by its power, driven from all pleas; so that I durst neither deny, excuse, nor extenuate, nor quarrel the hardest sentence which I dreaded most; and was thereby cast into the greatest agony of trouble, when I was ready to say with Job, "If I had called, and he had answered me, yet would I not believe that he had

hearkened to my voice." When, with him, I refused to be comforted, and scarce thought comfort possible; yet, whenever he sent his word, it healed me, and my soul was commanded to be at peace, a glorious calm always ensued. Whereas, on the other hand, when I or others endeavoured to speak peace to myself, mine enemies boldly repelled all, and fell on me, as the devil did on the exorcists.

7. The Lord now sweetly relieved me as to my doubts about the Scriptures. 1. Whereas mine enemies had often pressed me with this, that there were many pretenders to revelation, and in order to perplex me, asked how I would or could distinguish the word of God from these pretenders; the Lord himself now gave a quieting reply: "The prophet that hath a dream, let him tell a dream: and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat, saith the Lord? Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" 2. He was pleased particularly to speak these things to my soul, at which I had stumbled, and often to evidence his authority in and by these passages at which I took exception. And this condescension was of manifold use: it satisfied me as to those passages: it reproved and humbled me for my unbelief and ignorance in quarrelling at them; it rendered me jealous of the like temptations with respect to other passages. It put me to plead for light as to what was dark from the Lord; it gave me hope as to the issue: "These things understood not his disciples at the first. They said, therefore, What is this

that he saith, A little while? We cannot tell what he saith.—But when he had risen from the dead, his disciples remembered that he had said this unto them: and they believed the Scriptures, and the word which Jesus had said." Then I was made to say, with the disciples, "Lo, now speakest thou plainly, and speakest no proverb." 3. Where I was not presently satisfied, the Lord gave me subsistence, as it were something to live on till light came; he satisfied me, from the word, of the reasons of his expressing himself in the Scriptures in parables to the multitude; and he told me, that what he did and said, I knew not now; but encouraged me to hope that I should know hereafter, when my need required it. 4. He was as good as his word; for when I was alone with him, he opened what before was spoken in parables; and while he opened the Scriptures, and discovered my ignorance, he often made my "heart burn within." 5. He satisfied me as to many things that I was not yet "able to bear them;" as to others, that it was not for me to know them at present; that the proper season of light as to them would come, when he would show me plainly of them; and then should I know them. 6. He discovered to me his wisdom and goodness in training me up to dependence, for the opening of "my eyes to see the wonders of his law;" and leading me to importune him, that what I knew not he might teach; and discovering thereby, that I knew but in part, and stood in need of the Spirit, to "guide into all truth," to bring all things to remembrance; and that "it was my duty to meditate on God's law day

and night;" and search the Scriptures, and that with much humility, since "the secret of the Lord is with them that fear him, and he shows them his covenant;" and he guides "the meek in judgment," and clearly teaches them his way.

8. When after this I read the Scriptures, and found not that powerful light shining with that warning, quickening, and sparkling glory; yet I found mine eyes opened, and an habitual light planted in my soul, by which I was enabled almost every where to discern the glory of the Lord in some measure; and thereby my conscience was secretly overawed, and brought even then to regard them as his word; being translated out of darkness into light, and illuminated in some measure in the knowledge of God, his nature, purposes, and the tendency of his whole dealings with men; there was thereby a light reflected on the whole Scripture; and I was generally enabled to discern the congruity of all that I read there to those discoveries of God, and how worthy of him, and like himself, every thing was. And by this abiding light, I was capable of discerning, in the word, discoveries of the actings of sin in grace, a penetration and exactness beyond the reach of any, save the omniscient and only wise God.

And being thus once in this way quieted as to the truth, in the same and other ways of a like nature, I was daily confirmed.

CHAPTER VIII.

A short Account of the Issue of some other Temptations with which I had been exercised, and the Relief I obtained, with respect to them, from the Lord.

I HAVE formerly showed, that Satan, who had often tempted me to pride, when he found it for his interest, turned himself another way, and made it his work to drive me to a bastard sort of humility. When I was caught in the thicket of his temptations about the truth of the Scriptures, and other things of a like nature, and was using means to get my mind relieved, he often, with much importunity, urged me with this thought, "To what purpose do you seek for satisfaction, or how can you be so vain as to expect it about those things, wherein men of incomparably greater reach, abilities, diligence, and opportunities, have been obliged to remain unsatisfied, and, upon that account have given up with them?" This temptation was often urged with that hellish violence, that I had no spirit left in me by it: I was ready to let my hands hang down, my knees turned feeble, and my mouth was often at speaking it out, that there was no hope; and I went about to make myself despair of any good fruit of any labour I had taken, or that could by me be exercised, and laid out, under the sun.

When the Lord made the foregoing discovery of

himself to me, the force of this temptation was quite broken by seeing the truths of God in his own light. But I did not get a particular discovery of the weakness of this temptation then, till some time after, reading in my usual course the first three chapters of the first Epistle to the Corinthians, the Lord was pleased to open mine eyes, and make me understand the weakness of this temptation. The light that then shined upon my soul, from and by this portion of Scripture, and the satisfaction of soul it gave as to this temptation, no words can express: nor can I at this distance of time narrate all that then the Lord made convincingly clear to me from his word. Yet the substance I do remember, and shall represent in the following remarks.

1. God here represented to me, that his great design in the method of salvation, made choice of by infinite Wisdom, was to stain the pride of all human glory; that "no flesh might glory in his sight; but that he that glories, should glory only in the Lord."

2. The Lord discovered, that a vain ambition to be wise above what God allowed, was the spring and principal part of our apostacy from God; and that ever since Satan first dropped that poison into our natures, it has wrought strongly: "Vain man would be wise. The Jews ask a sign, and the Greeks seek after wisdom."

3. That in order to the attainment of the foregoing design, and indeed for the recovery of man, it was plainly necessary, that man's ambition in this matter should be effectually destroyed. This being a principal tendency of our nature, if it were not

cured, we were not completely recovered. This lying in a plain opposition to the design of God, if it were not levelled, his design could not be reached. For this purpose it became necessary, that God should "destroy the wisdom of the wise, and bring to nought the understanding of the prudent."

4. God, to vindicate his own wisdom, which was reproached by this vain ambition of man, to fix an eternal blot on this wisdom of man, set up in opposition to it, and effectually to discover its vanity, in the depth of his wisdom, and holy severity in punishing this ambition, and other wickednesses of vain man, suffered, for many ages, "all nations to walk in their own ways," and tried them, whether they were better than God's ways; whether they could supply the defects with which they fondly imagined God at first had made them, or relieve themselves from the misery their apostacy had brought them under. "He said, I will hide my face from them, I will see what their end shall be; for they are a very froward generation, children in whom is no faith." And the event was every way answerable to the expectation and design of divine wisdom and justice, and the desert of the wickedness and folly of men, who made the attempt; for, after near four thousand years spent in fruitless endeavours, through the wise forbearance of God, "the world by wisdom knew not God." They, in the wisdom of God, quite missed the mark; "their foolish minds were darkened; seeking to be wise, they became fools;" and, instead of getting their eyes opened to see and know more than God allowed them, they could see

nothing but their own nakedness; and so imperfect were their discoveries, that their wisdom suggested to them that fig-leaves would cover that.

5. After, in the wisdom of God, "the world by wisdom knew not God;" after they had spent the time allotted them for the trial and discovery of the vanity of their own wisdom, with a success answerable to the vanity of the attempt; God, in the depth of his compassion, interposed for the relief of mankind; and for the promotion of the glorious design above-mentioned, was pleased to pitch on a way quite opposite to all that the wisdom of foolish man aimed at. The means he made use of were not such as man's wisdom would, or could expect, prescribe, or approve of. He made not choice of the "enticing words of man's wisdom," or eloquence, human eloquence. It was no way suitable to the majesty, truth, and sincerity of God, to make choice of that mean art, by which the affections of weak men are inveigled, and their judgments biassed, and led blindfold in a subjection to these passions, which they should govern. He made no choice of artificial reasonings, the other eye of human wisdom. It did not become the majesty of God to dispute men into their duty, or a compliance with his will. And although he wrought signs to awaken the attention of a world drowned in security, to conciliate respect to his ambassadors, to strengthen the faith of his own, and cut off all seemingly rational pleas for unbelief; yet he chose not them, nor did he principally insist on them, as the means of converting and recovering the world, not being willing to derogate so far from

his word, as to encourage an opinion, that the devil would, and has forwardly propagated, that God's word is not upon its own evidence, without miracles, worthy of the acceptation of rational creatures. Nor would he gratify the unbelieving curiosity of men, who would put God to the necessity of altering the course of nature, and please their humour on every turn.

6. God having rejected all these, made choice of the foolishness of preaching; that is, a plain declaration of his mind and will, in his name, in the "demonstration of the Spirit and power, and not in the enticing words of man's wisdom," by persons commissioned for that purpose by him. After that, in "the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe." Now, this was every way worthy of God. Man was injurious to God, by crediting the devil rather than God. The devil seemed to have gained a considerable advantage, in persuading man in his integrity to credit him, and discredit God. God, on the other hand, brought shame on him, by engaging fallen man to reject the devil and credit him on his bare word: and upon this to give up with Satan, and all that adhered to him.

7. God, yet further to manifest his design, as he made use of the foolishness of preaching, that mean which, though really it is "the wisdom and power of God," yet men look on as foolish and weak; so he made choice, not of the Scribes, the learned, wise disputers, to be his ambassadors, but of foolish, weak, illi-

terate men, that by things which in appearance " are not, he might bring to nought those that are."

8. In a further consistency with this design, God saw meet to disappoint men's expectation and wisdom, as far, with respect to the Saviour whom he raised up, as the means of discovering him. He made choice of a crucified Christ, " a man of sorrows and acquainted with griefs," and passed by all the great and high potentates of the earth, and the worldly pomp and grandeur, which men respect and dote upon.

9. To lay man yet lower, " that the Lord alone might be exalted," he chose not such persons as the world would have thought stood fairest for mercy; but, for the most part, he chose the most miserable and contemptible: " Not many wise, not many noble, not many mighty are called: but God hath chosen the foolish things of this world, to confound the wise; as God hath chosen the weak things of this world, to confound those that are mighty; and base things of this world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are."

10. The Lord by this let me see, 1. That it was to be expected, and was indeed inevitable, that a great opposition should be made to the gospel, and to the whole revelation of himself in the word. 2. That this opposition was principally to be made by pretenders to wisdom, learned men. 3. That their objections should be against all the concerns of the gospel, matter, manner, means, all being opposed to their expectations. And that therefore it was no

wonder to see some stumble at the cross, some at preaching, some at preachers. 4. That their pleas should be very different and various: the Jews seeking signs, and the Greeks wisdom, according as their different principles and inclinations led them. 5. That it was to be expected, that their objections should be specious, they being suited to the wisdom, the natural apprehensions of all unrenewed men, and not brought to a compliance with the grand design of God. 6. That it was impossible for any man, that was not brought to be a fool in his own eyes, to be wise in the matters of God, or to discern and approve of the wisdom of God in this whole matter.

Upon this discovery, I was fully satisfied, that though those things were in "the wisdom of God hid from the wise and prudent," yet babes might have a satisfying discovery of them, because it has "pleased the Father to reveal these things to them."

I was made to see, that this opposition of learned men, and their want of success in their inquiries, were so far from being a just prejudice to the truth of God, that, on the contrary, it was a strong confirmation of the truth of religion. Thus, "out of the eater came forth meat, and sweetness out of the strong. While I thought to know this, it was too hard for me. Then went I to the sanctuary, and there I saw their end." Hence I was made to hope, "that though my heart and my flesh should, and did fail me, God would be the strength of my heart, and portion for ever;" that he would "guide me by his counsel, and afterwards receive me to

glory:" and, therefore, "surely it is good for me to draw near to God, who has not said to the seed of Jacob, Seek ye my face in vain: He is good to the soul that seeks him, to them that wait for him. In the mount of the Lord it shall be seen."

I frequently found that common and much-noised pretence against the most important truths of the Scriptures, especially those which are controverted by Pelagians, Arminians, and Socinians, that they are contrary to reason, making considerable impression on my mind; but this being rather by fits and starts, than for any fixed period of time, I shall shortly point at the springs of my relief from temptations of this sort.

1. God had, long before I got a full relief, fixed in me a deep rational conviction of the shortness of human knowledge, and that there is no truth we receive, whether upon the evidence of metaphysical, mathematical, or moral principles, or even on the evidence of our senses, against which there lay not insuperable objections, on which no man yet thought it reasonable to question those truths; nor, though we would, yet could we not be satisfied, for those objections bring our minds to hesitate about many of them. This I was fully satisfied about, on the clearest conviction of reason and experience. And as this was one of the most considerable fruits of my studies in philosophy, so it was in many ways useful to me: For, 1. It made me see through the vanity of that pretence against divine truths, that there lie unanswerable arguments against them. This I thought would not shake me, if once I saw

sufficient evidence for them. 2. I was hereby brought under a conviction, that it was reasonable to expect more inextricable difficulties about truths supernaturally revealed, than about others, because they lie farther out of our reach. 3. When difficulties occurred, I was led rather to suspect myself of ignorance, than the truths of God.

2. When the Lord gave me the foregoing discovery of himself, he fixed me in the faith of his incomprehensibility. While he let me see his *back-parts*, he convinced me that I could not *see* his *face*. He let me see, that his "ways are not as our ways." And after this I durst not any more attempt to measure him, or his ways, by my short line.

3. By this, likewise, I was brought to rest quietly in the determination of the word. I took all "to the law and to the testimony:" and where the word clearly interposed its testimony, my soul was now in some measure taught to acquiesce in, and stand to its determination.

4. When I found the subtle endeavours of adversaries to prevent my acquiescing in any particular testimony, and found myself unable at first to disapprove their evasions, I was much relieved by a view of the multiplied testimonies of the word, all running the same way, and declaring, as it were, with one mouth for the truth.

5. When, by consulting interpreters, especially critics, I found myself rather darkened than cleared, about the meaning of particular testimonies, I had recourse to the scope of the words, the plain meaning as it offered itself to view, with a humble de-

pendence upon God for light as to his mind; and by this found my soul much more satisfied about the meaning of the word, than by the subtle hypotheses of bold critics, that are often injurious to truth.

6. When, for a time, by the subtle perversions of Scripture testimonies, I could not find the use of them, the analogy of faith supported my mind, as to the truth, till I was in case to recover the particular testimonies out of the enemy's hand. When the Lord manifested himself from the word to me, he gave me a sweet view of himself, and of his design principally aimed at in the whole revelation he made of himself, and of the sweet and harmonious consent and concurrence of the principal doctrines of the Gospel, in promoting that design; and he let me see how the end and the means were so closely linked together, that one of those truths could not be overturned, but almost all the rest must follow its fate. Therefore, whenever any of these truths were controverted, its connection with the other truths, uniformly and plainly attested by the current of the Scriptures, presented itself, and my mind was satisfied it could not fall, without they all fell. This I take to be the analogy of faith; and in this I often took sanctuary.

7. My mind has often been stayed by the concurrent suffrage of the pious in all churches, nations, and ages, witnessed in their particular writings and confessions of faith. I loved to walk in "the footsteps of the flock," that is, those of whose piety we had the best security.

8. The direct opposition, especially of the Pela-

gian notions, to my own experience, and that of all the fearers of God I conversed with, as well as the Scriptures, was a very great relief.

9. One thing that made me always read Arminians and Socinians with a just jealousy, was a clear view of their scandalous disingenuity in misrepresenting the opinions they opposed.

10. When I seriously viewed the difficulties they urged against the truth, I often found them involved in difficulties, and as deeply fastened and entangled in the same inconveniences, or others as great, or fully greater.

11. The forementioned view of the design of the Gospel, as represented from the first of the Corinthians, was of great use.

12. God very often, when I was perplexed about particular Scriptures, gave me a view of their meaning in his own light, opened them to me, and, after him, temptations spoke not again.

Many other things, and considerations of a like nature, have been relieving to me: which, because they are too many and too long to be here narrated, I pass over. These mentioned may serve for a specimen.

I now come to give some account of my relief from another temptation, with which I have been continually exercised from my youth, and still sometimes am; and it respects death. I have above narrated what a continual bondage I was in "through fears of death," and how early these fears began: I shall now give some account of my relief.

1. I found the Lord's mercy manifested in Christ,

free me from "the spirit of bondage," and acquaint me in some measure with that liberty that is the attendant of the "Spirit of adoption;" and hereby all my fears were much weakened.

2. The Lord, by that discovery he made of himself, in Christ, removed, in a great measure, the grounds wherein I had hitherto feared death most, the want of evidence about the reality of things not seen, and sin, the sting of death; and by this my mind was much relieved, because I was now in some measure secured against both these fears.

3. The strong power of sin that I found still remaining, and the disturbance arising from it, made life not desirable; and a prospect of deliverance by death, and a more satisfying discovery of the Lord, made death appear more desirable.

4. As a natural aversion to death still continued, and I found still more fear upon a close prospect of it arising in my mind, I was much relieved by the promise of the Lord's helping me against temptation, and engaging for his people, that they should not be tempted "above what they are able to bear," but that, when the trial comes, he "will provide a way to escape."

5. My faith as to this promise was often strengthened by former experience; particularly, I remember, one day travelling from Edinburgh to Leith, and meditating upon death, I was oppressed with fear, when the Lord mercifully suggested this scriptural thought, though not in the Scripture words, Have you not shrinked formerly under the remote prospect of other trials? and have you not yet been

carried honourably and safely through them? What reason have you to distrust God as to future trials, who has given grace formerly to help in time of need? This quieted my mind at the time.

6. With respect to this, it has always been very satisfying to consider, that it is no way necessary that God should give us grace before trials come, but that he should keep us humble and dependant, by reserving that in his own hand, teach us to submit to his judgment as to the measure and time of performing his own promises, and giving the necessary supplies of grace.

7. My soul is quieted under all my fears of this trial, in some measure by the faith of this, that "the Lord is a God of judgment," and that "they are all blessed who wait on him" in the faith of his promises, not doubting either of his faithfulness as to the accomplishment, or judgment as to the right timing and measuring them in proportion to our trials and necessities.

8. The Lord has often given me, when clouded by this fear, a sweet discovery of the beauty of this disposal, that we have promises to live upon till the trials come; and that when they come, we shall then get accomplishments to live on: "In the mount of the Lord it shall be seen."

Finally, The experiences of the Lord's faithfulness, recorded in history, and learned by report, or by my own observation, often helped to strengthen my faith of this; and here I rest to this day. I dare not say, I am ready to die; I dare not say, I have faith or grace sufficient to carry me through

death: I dare not say, I have no fears of death: but this I say, There is grace enough for helping me, laid up in the promise; there is a "throne of grace," to which in our straits we may have recourse. He is "a God of judgment," who has the disposal, and who will not withhold it when it is really the "time of need."

PART IV.

SOME ACCOUNT OF HIS ORDINATION TO THE HOLY MINISTRY, AND HIS CONDUCT THEREIN.

CHAPTER I.

Of his being licensed to preach the Gospel.

When I was under the violent strugglings related in the second part of my life, I had laid aside all thoughts of the work of the ministry. It was like hell once to entertain a thought of preaching to others what I did not believe myself: but now things began to alter; and the Lord led me on to that which I declined before; and I find the steps of his providence respecting me in this matter deserve to be remembered by me. 1. My mother devoted me, from my childhood, to this work; and often expressed her desire to lend me to the Lord all the days of my life, to serve him in the Gospel of his Son. This has often had its own weight on my spirit. 2. The course of my studies had tended that way, my education pointed towards that work; which providential determination of my studies, though I sometimes had no great regard to it, yet, on other occasions it had some weight on my spirit, that I durst not rashly turn my thoughts another

way. 3. The Lord forcibly, by his providence, broke my design of following the study of philosophy, by the foregoing exercise, of which I have given an account; brought my mind to acquiesce in this dispensation, and made philosophy comparatively distasteful: and it was, upon the serious review of the temptations moving my inclination that way, made extremely repugnant to me. 4. The Lord having thus turned my heart from that study, that for a while did rival it with the study of divinity, he did also, by the foregoing result of my dark exercise, remove and take away the principal stumbling-blocks, and made the way straight. 5. He further, by the discovery of his glory in the face of Christ, engaged my heart, and endeared my soul, to the knowledge of Christ, and him crucified. 6. He brought me under a lively sense of that forcible tie that was by this laid on me, to lay out myself in any way that he should call me to be serviceable to him; and I was made to think that I should be the more happy the more directly my work should tend that way. 7. While, like Peter, I was musing sometimes on these things, about the month of April or May, 1698, to my great surprise, two ministers were sent from the presbytery of Kirkaldy, urging me to enter on trials. I altogether declined the proposal, because I had not read extensively, wanted the languages, and had been much diverted from study, particularly by the foregoing exercise, which had filled my thoughts for nearly a year and a half; and it was not then two years since I came from the college. In a word, I answered, "I am a child,

and cannot speak." And here I remained, surprised and tossed with thoughts what this might mean, and whence it was, for I had scarce ever looked near the presbytery. They prescribed John i. 12. for a text, and left me to consider of it. 8. I found my aversion strong to enter so soon at least on trials; but still it had some weight on my spirit, and I did think further of it, and found that the Lord's dealings with me, of late, in the great variety of trials, casting me down, and raising me up, again and again, looked like a preparation for "comforting others with the consolations wherewith I had been comforted," and sympathizing with them, as having had experience of a great variety of temptations; and I found, that by these my little knowledge of the mystery of the Gospel received some improvement. 9. The ministers continued to solicit me, and press home their desire; but while I stood out against their solicitations, though not without some secret struggle and doubting, whether in so doing I might not be declining duty, I began to observe the Lord raising a storm against me: I began to see the snares of the station I was in, the advantages my corruptions had against me by it; and, in a word, the Lord made it clear to me, that I behoved to change my station; but I was not hereby entirely at liberty to comply with my desire, yet I durst not flatly decline it. About this I was much troubled, May 20, 1698. The Lord was taking away some that had been most helpful and encouraging to me, my inward perplexities increased, and I was not like to have peace in my own mind. 10. While I was in

this state, Mr. Riddel came to the Wemyss, May 30, and after much conversation, and many reasonings, charged me to try and fix my thoughts on the text, and then do, or stand off, as the Lord should reveal duty; which I consented to. 11. But after all this, I still shifted and declined, and could not think of a compliance; and then, December 28, Provost Ramsay wrote, earnestly desiring me to take the charge of my Lord Maitland. This put me to a stand a little, and I was inclined to embrace it at first; but on further consideration, I was fully convinced I should reject that motion, and so I remained in my former strait, crying to the Lord frequently that he might discover my duty. I was fully satisfied that I behoved not to stay there, but yet was averse from the ministry, at least so soon. But that which had well nigh turned me quite away, was an express from the worthy Mr. James Duncan, my friend and my father's, urging me, in the most pressing terms to take the charge of my Lord Duplin's children, offering what encouragement I pleased; my father's deep obligations to that family, and several other things, carried my inclination strongly towards a compliance: but having, at Mr. Forrester's earnest desire, undertaken a homily in the new college, which I was to deliver next week, I took time to consider of it; and after I had, on February 28, 1699, delivered my discourse on Job xxviii. 28. I went to visit my acquaintance, worthy Mr. Shields, who urged me to enter on trials, with that gravity and concern, that had more weight on my spirit than all that had been spoken to me. Upon this and other

things that offered themselves to view, I was fully satisfied it was duty to lay aside thoughts of Mr. Duncan's proposal. 12. The presbytery of Kirkaldy, March 16, 1699, urged me to try a common head, and if I was not after that clear to proceed, promised to leave me to my choice; to which I consented, and delivered it, April 20, when I accepted of a text, and they offered me Psalm cxix. 9. which I delivered May 10, and afterwards the exercise and addition, which I delivered before the synod that met about Mr. Inglis' affair, May 23, and thereon took a popular sermon, being not a little encouraged by Mr. Shields, who spoke again seriously to me after the sermon and exercise, which was on Rom. viii. 36. My popular sermon was on Psalm lxxiii. 24. which I delivered on June 22, and was licensed after I had gone through the usual trials. 13. As the Lord did, by the formerly mentioned conduct of providence respecting me, remove my scruples and clear my mind; so his countenancing me in my first appearances, not only by supplying me for the work, but making it successful towards the awakening of some, and comforting of others, did not a little confirm and encourage me.

CHAPTER II.

On his entering on the Ministry at Ceres.

Being thus licensed, June 22, 1699, at Kirkaldy, I continued preaching, as appointed or desired, for

most part, every Lord's day; blessed be God, not without some countenance and success. November 23, a call from South Leith came to me, where I had preached some time before. Mr. Wishart the minister, with several elders, came with it; and November 29, a call from Eli, where I also had preached, was put in my hand; and much about the same time, a call from the parish of Ceres was put into my hand. I took them to consideration, and gave no manner of hopes to any: I found myself in a great difficulty between Leith and Ceres, and it was much the greater that both stations lay not within the same province; and so there was no judicature equally concerned in both, to whom I might submit, so that I was necessitated to make a choice myself. After some endeavours with my own heart, to bring it to a willingness to close with either as God should clear up my duty, I set myself to consider and ponder reasons on the one hand and the other: and for Leith the following reasons had weight.

1. The importance of the station, and largeness of the charge.

2. The unanimity of their call, after they had been long otherwise.

3. The colleague was most desirable, and one from whom I might learn much, both as to preaching and discipline.

4. There was a considerable number of godly people in the place.

5. I should have the advantage of living in the presbytery of Edinburgh, where there was unquestionably the fairest opportunity for improvement.

6. The Commission's interposition on behalf of Leith, by their letter.

On the other hand, for Ceres it was of weight,

1. That the parish was considerable, had been entirely without a minister for a long time, had been divided, and were now harmonious; whereas Leith was well supplied with one.

2. That whereas Leith lying near Edinburgh, they had the choice of young men, and had men of weight and activity, and interest to obtain whom they had a mind: it was otherwise with Ceres.

3. Where colleagues are most desirable, a collegiate life is not without such difficulties as should incline one not to run into them without an evident call.

4. I had not enjoyed time for reading, and could not in a town, and that so near Edinburgh, where the charge was so great, have any time for improvement, which I might hope for in the country, at least in the winter season.

5. The charge was less than the half of Leith, and my body was but weak.

6. I found my temper soft, and unmeet for managing the humours of town's people.

7. I found my best friends, whom I had reason to respect, as designing nothing but my good, firm of the opinion, that Ceres was the more suitable charge.

Having weighed all, and laid the matter before the Lord as I could, I at length came to a resolution, to reject the call of Leith, and did, January 2, 1700, give it up, and close with that of Ceres, to the great dissatisfaction of the minister and people

of Leith, who had been at more pains with me than I deserved.

Being thus in some measure cleared to accept of the call of Ceres, that of Eli being no competition, I entered upon trials, and delivered my common head, *De Communicatione Idiomatum*, February 13, at Cupar, and my exercise and addition, on Galatians iii. 9. March 19; and April 16, I delivered my popular sermon on Revelation i. 6. and underwent the other parts of my private trials; and last, on May 1, 1700, was ordained at Ceres, Mr. Alexander Pitcairn, minister at Kilmany, preached on Hebrews xiii. 17. and Sabbath next I began my ministry, on Acts x. 29. May 5, 1700.

CHAPTER III.

Of his Management in the Work of the Ministry.

After he was licensed to preach, and before he was ordained to the ministry, on some solemn occasions, he dedicated himself to the service of the Lord, with earnest prayer for the suitable endowments by which he might be fitted for the discharge of that high trust, if it should please God to call him to it. This occurs frequently in his diary, of which take an instance or two in his own words.

April 18, 1700, being the fast in order to Lesly sacrament, I rose early in the morning; and after some review of my former ways, and serious thought-

fulness of the designs of the present duty, I did in prayer pour out my soul to God, confessing my sins; and I dare not say, but it was with some tender sense of the dishonour done to God, and of the wretched unkindness that is in them to God. Original sin, imputed and inherent, were both heavy, as well as my particular evils. I did solemnly renew my engagements to the Lord, accepting of Christ according to the gospel-offer and terms, and did endeavour particularly to repose faith on him, with respect to the ministerial endowments, and did devote myself to him in that service.

May 1, 1700, (being the day of his ordination.) This morning I renewed my engagements to God, and accepted of Christ on the gospel-terms, casting myself upon him, not only for what belongs to me as a private Christian, but as a minister, looking to his strength for sustaining me in the whole of the work, particularly pleading for his presence this day; and I cannot deny but I had his presence in secret. Mr. Alexander Pitcairn, minister of Kilmany, preached the ordination sermon, on Heb. xiii. 17. where he insisted on the watchmen's duty. I cannot deny but my heart was much oppressed with the sense of the greatness of the work; and after I had answered the questions put to me concerning my soundness in the faith, and the sincerity of my purposes in undertaking the office and work of the holy ministry, I was ordained. Lord, thou knowest what my heart's desire to thee was at the time. O Lord help, and through grace I shall lay out myself for gaining sinners to thee.

Being thus entered into the ministry, he studied and prepared his sermons with much serious secret prayer for divine assistance and direction in his work, and for a successful blessing upon the word, both to himself and his hearers.

His practice also was to review and remark his behaviour, and how he acquitted himself in public duties; as to what assistance and enlargement he obtained; as to the gravity, seriousness, tenderness in his own frame; as to his concern for the souls of hearers; as to the warming of his affections with the comforts and ravishing sweetness of divine truths. And when he was remarkably helped, it issued in thanksgiving to God, and watching against vain pride and self, that might not rob the Lord of the glory of his free grace. When otherwise, it was matter of humiliation to him.

Knowing that he was called to "watch for souls as one that must give an account," he had the weight of the ministerial charge much upon his spirit: he was, therefore, at pains to acquaint himself with the spiritual state of the souls of his flock, that he might be the more capable of dealing with them for their edification, according to their particular cases. In order to this, as far as health and strength allowed, he was diligent in visiting all the families within his parish, in instructing his people by the familiar way of catechising, and in marking their proficiency in the knowledge of the truths of the gospel. At some seasons also, especially when he was about to administer the sacrament of the Lord's supper, he conversed severally with such as were to be admitted

to that holy ordinance; not to bring them unto auricular confessions, but to try what sense they had of serious religion and practical godliness, what efficacy and influence the word of God had upon them, and what fruits of the preached gospel were to be found in them, that he might deal accordingly with their consciences, and rightly divide unto them the word of truth. Take one instance of this in his own words, as they are found written, July 8, 1703, when he had laboured about three years in the ministry at Ceres.

I have, saith he, now spent about a month in converse with my people, and I observe the few following things.

1. That of three or four hundred persons, there were not above forty, who had not, at one time or other, been, in more or less, awakened by the word, though, with far the greater part, it came no length; whence, notwithstanding, it follows, 1. That where there is a faithful ministry, it is not probable but most part are at one time or other in so far touched, as will be sure to issue in a dreadful aggravation of their guilt, in quenching the Spirit, and putting out light: for if so many were touched, so that they could remember of it, how many more may have been so, who have not noticed this? 2. The Lord leaves not himself without a witness, even in the bosom of his enemies, whereby he makes them feign submission; he gives the word such power as makes them feel that it is his, which tends to enhance their guilt.

2. All who were thus convinced did declare, that

any awakenings they ever had, were either under the preachers in the field, or since the Revolution. This, whatever may become of the ministers, is a testimony to their way of preaching, and evinces that they are called of God.

3. The most judicious and deep-rooted malignants, did most frankly declare to me, that till the Revolution they were never touched with the word; there was never one that said he was touched by the curates, but, on the contrary, all declared otherwise; and the most zealous that way were most frank in making unsolicited confessions by the plain evidence of truth.

4. There has not been one Presbyterian minister in the parish since the Revolution, whom the Lord has not honoured to awaken many; besides their being helped to beget in some, through the gospel, a new and lively hope. I conversed with some, of whom I have reason to hope good things, even things that accompany salvation, that seem to have been brought in by all the Presbyterian ministers, who were there these fifty years by-past.

5. I observed, for which I bless the Lord, that besides not a few, whom the Lord has awakened under my ministry, some there are who seem to promise more than flowers, even fruit. And further, a general acknowledgment from most, that the word comes near them daily; which, 1. Makes me ashamed of my own negligence. 2. Adore God's goodness, that blesses my weak labours notwithstanding. 3. Encourages me to think, that whatever may be amiss, yet I have not run unsent.

6. I observe, that it is very hard to judge of the competency of knowledge in order to admission. And,

7. That knowing people estranged from the power of religion, are in the most deplorable condition imaginable; for I found it almost impossible to get such brought to any sense of their condition.

His ministerial concern was not confined to his parish of Ceres, but extended itself to the whole church: and the consideration of abounding errors, and the profaneness of the time, filled his heart with heavy and perplexing thoughts; as may be observed from the following hints.

Quest. What is the duty that is in a special manner called for from this church in this day?

Ans. 1. Mourning: it is a day of abominations.

2. A serious endeavour to be rooted and established in the truths of religion; for there is an attempt to destroy the foundations, and temptations to final and total apostacy abound.

3. A shining gospel-walk, as a testimony against the horrid profanity of the time.

O! that I might get my soul continually exercised herein. Blessed shall he be at this day, who, when the Lord comes, shall be found so employed. A sad neglect of those, gives ground to fear terrible things.

One reason why the gospel is so unsuccessful at this day is, because the simplicity of preaching is neglected. A due application of Scripture is best preaching, for confirming which, it is remarkable, that though God may make use of the words of

man, in letting into the meaning of it, yet it is the very scripture-word by which he ordinarily conveys the comfort or advantage of whatever sort, "it is this instrument of God's own framing that works the effect."

At another time, he saith, Having considered the growth of error, my heart is affected and filled with many heavy and perplexing thoughts: I saw, and daily see more and more, the growth of Arminian, Pelagian, and Socinian errors; this, with the growth of profanity that is visible, gives me a sad prospect of what may be a-coming. This observation that follows, was strongly fixed upon my thought.

1. The gospel-truth, when first published, was pure without the mixture of error. Yet,

2. When it spread a little, errors quickly were vented to discredit it.

3. Errors in process of time increased; and the further off from the first times of the gospel, the further off from the simplicity and purity of the gospel.

4. When Christianity obtained external establishment in the world, then there was a remarkable increase of error.

5. Superstition and error at length overspread, and the Lord must both punish and purge.

6. The way he took to do both, was to give up, in the sixth century, to a general apostacy, under Mahomet in the east, and the Pope in the west: thus all these errors, as it were, run into one, or run together. That thus the churches were suffi-

ciently punished by these two dreadful plagues; and that there was a purgation by them is plain, in that after the Reformation truth broke out with a beaming lustre and much purity. Since that time, error has had a second growth; whether the Lord may not take the same method of purging us again, by casting all into the furnace, we cannot tell; we must leave it to himself.

Some of the followers of Mrs. Bourignion having come into his parish, and endeavouring to propagate their opinions, under the plausible pretext of singular piety and devotion, he thought fit to guard his people against that infection; a short account of which he gives in the following words.

April 20, 1707. This day the Lord directed me to strike at the root of prevailing delusions; in opposition to which I taught,

1. That true holiness will not admit of leaving out some duties, and that the devotees, while they withdrew from the world, omitted, 1. A testimony to the usefulness of the Lord's institution of worship. 2. Usefulness among men. 3. Diligence in their particular calling.

2. That holiness consists not in a strict observance of self-advised rules, such as many of theirs are.

3. That when men pretend to holiness in their walk, and neglect the institutions of worship, then none can conclude, that in any thing they are influenced by the authority of the Lord Jesus: for that same authority binds to the one as well as the other.

4. That the most effectual inducement to obedience, is a constant improvement of the blood of Christ by faith, and a sense of forgiveness kept up in the soul. "Lord bear home truth."

CHAPTER IV.

His Judgment Concerning several Cases, especially with respect to his own Exercise and Practice.

Concerning Times of Trial.

CONCERNING fears of falling in times of trial, I was much troubled, and was quieted with the following remarks.

1. The fears of this which disquiet, are a part of that thoughtfulness for futurity which is forbidden.

2. These fears are founded on many wild suppositions, as that I should have strength proportioned to trials before they come, unto trials that may never come, that they who live upon the promises have not a sure foundation, &c.

3. That in 2 Cor. i. 9. "We have the sentence of death in ourselves, that we may not trust in ourselves," was quieting. But,

4. My great relief, and that which has been my life, was that promise, 1 Cor. x. 13. "There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you

to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." It is not what I have that makes me promise or expect to be carried through, but what is in Christ, and in the promises.

Of Eternity and Immortality.

I had some strugglings about the belief of eternity and immortality; but was very much quieted, 1. By a clear view that eternity was wrapt up and implied in every truth of religion. 2. Especially by much light accompanying that Scripture,—"Wherefore hast thou made all men in vain?" If there be not eternity, man answers no valuable purpose with respect to God, or with respect to himself; and so is indeed made in vain. This did more establish my soul than ever it had been in this truth, which let me see how soon God can make unbelief go back, and give peace in believing.

Of Ministers consulting People in Ministerial Duties.

While I had occasion to speak and hear of some ministers being much swayed by the advice of good people, in difficult steps of their ministerial work, I was satisfied in the evident clearness of the following rules.

1. That it is very dangerous to lay too much stress upon the advice and opinions of the best of people, as to what may be sin or duty in matters

that belong not to their station; for the promise of the Spirit's teaching belongs not to them, as to what may be the duty of the minister's station; therefore,

2. It is safer to desire the help of their prayers, that God may, according to his promise, clear to us, or discover to us what is duty, than to learn them to step out of their stations, and advise in things that belong not to them.

3. In consulting with others for light, regard should be had to the different talents of men, and most regard should be had, in matters of soul-exercise, to those whom the Lord has fitted with endowments that way. In matters of government, most regard should be had to those whom the Lord has fitted that way.

4. In judging if such are likeliest to know the Lord's mind, who walk the most closely, we should consider, when we judge of the closeness of walk, not only what men's walk is, but what their temptations are: for one's walk may be much influenced that way, and grace may be more in one in whom it appears not so much, than in others who appear to have more, when the one's grace is continually tried with floods of temptations working on it, and the other's is free.

Observe—Ministers for the most part, are more shaken about the truths of religion, and the foundations, than about their own state; people more about their state, than about the truths of religion. Ministers are helped to enlighten people, as to what they are straitened about; and people are, or may be helpful to ministers, in what they are in the dark about.

Thus they naturally excel and are excelled, to humble both, and keep both in their stations.

To find Duty in doubtful Cases.

I was much refreshed with somewhat that occurred, clearing up a doubt to me, when at a stand which way to choose.

1. There is ever a bias to one way or other.

2. Seek to get that removed, and pray that God may bring your heart to an equal willingness to take either or neither way.

3. When this is attained to, then use reason, and take the most promising way.

4. Cry to him that he may put a stop, if you be out of the road.

5. If the Lord afford light in any other particular way, use it: but remember to seek light soberly, use it tenderly, and be wary in the application of it.

Of Legal Preaching.

I saw the evil of legal preaching, which lies in one of two things, or in both. 1. In laying too much stress upon the works of the law, our duties and strength: Or, 2. In pressing evangelical doctrines without an eye to that which is the spring of the church's edification, the Spirit of the Lord. Some press duties, so that they seem to think, that their reasonings are able to enforce a compliance; or, at least, they do not take care to maintain, in themselves and hearers, a constant sense of the contrary, in or-

der to engage in eagerness in dependence upon the Spirit of the Lord; this is legal preaching. O Lord, thou knowest how much of it is in this poor church. The gospel's glory is, that it is the ministration of the Spirit. The great privilege of believers is, that the Lord manifests himself to them, as he does not to the world. When he manifests his authority in the command, it is then powerful; when he manifests his goodness and truth in the promise, it is full of sweetness: when he manifests his wrath in the threatening, it awes the soul: when he manifests his glory in the face of Christ, it is ravishing, renewing, and attracting.

Atheism the Root of Sin.

Two things I shall note, 1. The Lord gave me a sweet discovery this day in the lecture, of the atheism of the hearts of men in rejecting the word (notwithstanding there are more and more evident prints of God on it, than on all his other works of creation,) because they cannot get through some difficulties in it; whereas there are many more difficulties in the works of God. The light by which this was set home, and illustrated in particular instances, was sweet. 2. Some days ago, reading Exod. ix. and x. chapters, and finding this, "that ye may know that I am God," frequently repeated, and elsewhere in places innumerable, as the end of God's manifesting himself in his word and works; I observe from it, that atheism is deeply rooted, even in the Lord's people, seeing they need to be taught this so much.

That it is a high attainment in religion to arrive to know that God is the Lord; and to believe that all sin is resolvable in darkness and unbelief as to this one point, that God is the Lord, and consequently, that all sin is reducible to atheism.

That the great difficulty, which the whole of the divine revelation grapples with, is atheism; and that its struggle is to recover man to his first impressions of a God: this one point comprehends the whole of man's recovery; as atheism the whole of man's apostacy.

The Lord saw meet to bring him through many sharp trials, and to keep him under much soul-exercise in the vicissitudes of discouraging difficulties, and refreshing revivals upon his own spirit; that in his ministerial station he might from his own experience be the more capable of dealing suitably with others, according to their various cases and conditions. He also studied much a close acquaintance with his own state and frame, and was observant of the Lord's gracious dealings with him, as may be gathered from the following short hints.

July 2, 1702. The Lord, about this time, giving somewhat of a revival from a long deadness, I think myself concerned to notice the means by which I obtained this benefit. And,

1. It was signally promoted by converse with lively Christians: "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend."

2. By some heavy strokes laid on me, the Lord did chasten me, and, in some measure, teach me out of his law.

3. By terrible providences with respect to the public, the Lord did awaken me in some measure: "Awake, sleeper, call on the name of thy God."

4. The Lord providentially brought into my hands, some papers, containing the exercise of some noted Christians, wherein I saw how far short I was of others, and also not a few of the causes of my sadly withered and decayed case. "For this shall every godly one pray unto thee in a time when thou mayest be found."

5. By some discovery of the vanity of my sweetest enjoyments: "Therefore I will go and return unto my first husband; for then it was better with me than now."

6. By leading me to some subjects which I choosed for others, in which my case was also remarkably touched upon, the Lord did in some measure awaken me: thus, while, with David, I heard only a parable at first, I was quickly told in the end, that I was the man.

March 11, 1705. This day I preached in my usual; I was far out of order: Lord pity and shine on me. At night I was somewhat refreshed in family worship; in meditation on my case, I saw unbelief to be the root of all my misery, and was broken on account of it: I cried to the Lord for relief against it, and that he might manifest himself to my soul: Lord, hear. I was much grieved with this, that in a time when so many strange evils abound, there should be such a strange stupidity on my spirit, that I could not mourn for the dishonour done to God; I cried for a spirit of supplication and repentance.

April 7, 1705. I was much disordered in body this day, and in little condition for any work, through indisposition, till towards seven at night, and then I was a little relieved, as to bodily disorder, and began to think of preparing for the Sabbath; and bowing my knees to prayer, I was full of perplexity, the Lord hid himself, my spirit was like to sink, "I complained, and my spirit was overwhelmed." I got no relief till after I had made some preparation for the work of the Sabbath, and then my spirit was refreshed with that scripture, "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the vail, that is to say, his flesh," which I a little explained in my sermon. By this I found my mind composed; but, O that it were with me as in months past!

His Case for some Time.

April 17, 1705. I was much disordered in body, till towards night, then I began to muse on the state of matters betwixt God and my soul; and finding, 1. A great withdrawing of influences in duty, in secret, and family, and public. 2. Hereon deadness followed. 3. Hereon a languishing of all grace. And that, 4. Notwithstanding many loud calls to diligence, and to aim at more than ordinary nearness to God; I hereupon resolved, in the Lord's strength, to inquire into the causes, and cry for light as to them.

July 5, 1705. This morning, in prayer, the

Lord pointed out further the evil of a neglect of distinct exercise about the guilt of sin. I shall represent the sweet discovery in the following hints.

My case was discovered, 1. I felt deadness. 2. Weariness in duty. 3. Aversion following thereon. 4. Deadness of spirit in general.

Causes of present Deadness.

1. As to the guilt of sin, the sense of it impaired. 2. The discoveries of the want of spiritual strength, which thereon flows from the distinct observation of sins weakened. 3. The sense of darkness likewise impaired. 4. The intercourse with Christ, for light, forgiveness, and strength decayed. 5. This intercourse being the great mean of endearing Christ, and the sweetness of these communications being that which keeps up liveliness in duty; all these evils follow on the want of it. Bless, bless the Lord, O my soul!

Relief.

July 19, 1705. This day the Lord shined on me in duty, my heart was much composed, satisfied, and refreshed, and in some measure made to hope for a revival. Glory, glory, glory to free grace in Christ.

July 29, 1705. This day I was much refreshed with a view of the glory of the Lord Jesus in the ordinances: my soul was sweetened with a sense of his love, warmed, and composed in preaching upon Philip. iii. 3.

February 24, 1706. Being the Lord's day, and he being to preach, his state he relates thus:—In the morning I was sore shaken about the truths of God, but came to peace as to what I was to speak in three things. Lord, thou hast fully satisfied me as to the utter vanity, and unsatisfactoriness of all other courses for satisfaction, as to our great concerns, besides that revealed in the gospel.

Lord, thou hast fully satisfied me, that supposing the truth of the gospel, there is a plenary, and full security as to all that I can desire, with respect to time and eternity, in it.

Lord, thou hast given me that full and rational evidence for the truth of the gospel, far beyond what would in other things fully satisfy me; and therefore it must only be the wretched unbelief of my heart that keeps me hesitating here. I will look for faith to the Author of it. Of these I am so fixed, that no power of temptation has been able to shake me.

All my doubtings flow from the power of unbelief, that will not be suppressed without an overpowering sense of divine authority. I preached, and was helped in public worship, being strengthened in body, and sweetened in spirit.

December 5, 1706. Meditation on his taking a journey from his own house, before the dawning of the day.

What a different state am I in now, from what I was a little while ago; then I was in a pleasant habitation, surrounded with wife, children, conveniences, in a habitation well illuminated with pleasant light,

whereby I saw my enjoyments, discerned the pleasantness of them, and their suitableness. I had necessaries, quiet of mind, and opportunity to retire to my closet, to converse with God, wherewith I was refreshed.

But what a change do I now find; I am engaged in a journey, my way is dark, I find it cold. Now, when I turn thoughtful, I fear every where, fear where no fear is! Now use and custom turn me secure, and I fear not where there is fear, I see no danger, and begin to conclude there is none.

Have I not here a view of man's state in innocency, and his state when fallen!

But what a change do I find! Light begins to appear! Had I never seen it, I should have had no notion of it! What a surprise is this? When did it begin? How did it grow? Where were my senses? Did not I look on, and yet I cannot see, and cannot tell how it began, nor whence! "So is every one that is born of the Spirit."

But sure it is, one thing I know, whereas I saw nothing, now I see; I see, where I am, what is near about me; I see where there is hazard, and where there is safety in the way I am in; but what is at a distance I yet perceive not. The first dawning of saving light is not perceivable in its rise, in its progress, but unquestionable in its effects, and gives a view of the state in which I am at present.

But a new scene appears, light grows, I see at a distance, "but men appear as trees," pleasant trees, delightful fields, men, suitable to me, and friends appear as monsters seen with an imperfect light, my

fears are quickened: and is it not so with young converts?

Light still increases, it grows, every new degree is inconceivable, and we have no notion of the discovery it makes. What before was dark and frightful, is now pleasant and agreeable. Imperfect views of the best things, give but misshapen notions; light increasing satisfies as to them: "Eye hath not seen."

"Truly light is sweet;" even before the sun is seen, light is great, and is pleasant, makes the way pleasant, and gives pleasant discoveries; but it cannot be without sense told or conceived, what satisfactory discoveries, what quickening warmth, the noon-day's sun affords.

Solemn Self-examination.

January 11, 1708. In the morning I arose greatly indisposed, but somewhat relieved before I went to church; yet immediately after sermon seized with a vomiting. Lord teach and lead me to some suitable improvement.

Queries to be considered as to my private State.

1. Are daily sins, sins of infirmity, searched, observed, weighed, mourned for?

2. Is there care taken to exercise faith distinctly, in order to pardon of them?

3. Is peace taken, when not powerfully spoken by the Lord?

4. Does the impression of the necessity and excellency of Christ's blood decay?

5. Are the experiences of its use and efficacy distinct as before?

6. Am I formal in worship, secret and private duties, craving blessing to meat, returning thanks, prayer, meditation, and reading, &c.?

7. Is there due care of educating my family?

8. Are rods observed and suitably improved?

9. Is there due concern for the flock? And singleness and diligence in ministerial duties, prayer for the flock, visiting the sick, &c.?

10. Is there sympathy with afflicted saints and churches?

11. Are the sins of the day mourned for?

12. Is the voice of the rod heard calling to, 1. Deniedness to the dearest relations. 2. Deniedness to the world. 3. To life. 4. Preparation for death. 5. Spirituality in duty.

January, 1709. In secret I looked up to God, and reviewed the state of my soul for the last year, since January 12, 1708. Those queries had not been, alas! suitably regarded as they should.

1. Another year added, under many new calls to repentance and reformation, is not suitably improved.

2. Is not this the design of present indisposition, to rebuke for this?

3. Ah! the power of remaining sin, and enmity against duty, appears in diverting me from secret duties, indisposition for them, and for spirituality of mind, meditation, self-examination, prayer, reading the word, and liveliness in them.

4. Is it not a rebuke for failures as to faithfulness in my station, that I am now put to silence?

5. Is there not a call, if the Lord spare me, to give myself wholly to the duties of my general and particular calling?

6. May not this indisposition be a check from prosecuting scholastic studies, and invite me to apply myself to a continuation of my experience?

Mercies I noticed last Year.

1. Outward. 1. Though the Lord has chastised me sore, yet he has spared me. 2. When my work did call for it, about my own and others sacraments, I was wonderfully strengthened. 3. The Lord gives some prospect as to a termination of the confusions of my worldly affairs. And here, 1. Not all at once; this might tempt me to depend no more, or turn careless. 2. Not till the Lord had long exercised me with difficulties; this serves to humble me and keep me sober. 3. Lest all this should not do, he holds the rod over my head. O the goodness, mercy, and wisdom of God!

2. As to my soul's state, 1. The Lord kept me from despondency; though the distemper I labour under fosters that evil, yet I was kept from solicitude as to events. 2. The Lord kept me from being altogether secure and unconcerned, and kept up a desire of divine teaching while I was chastened. 3. I have been kept composed, and in a watching frame, though much under the hiding of his countenance. 4. He has not altogether ceased to be a

reprover. 5. Sometimes I have had some manifestations of his countenance, and hope as to the issue. 6. Some evidences of more than ordinary providence about me and my concerns.

As to my family, 1. The Lord has preserved us. 2. God has increased it. 3. God has directed us to servants sober and concerned; and however slowly we move, which I desire to lament before the Lord, yet we are desiring to look the same way as to our eternal concerns, at least there is none showing any thing of a dislike to either truth or godliness in my family: "Blessed be God for these." Lord, forgive my unthankfulness. Above all, blessed be God for the gospel.

If the Lord spare me to labour among this people, the following truths are offered in meditation, as most suitable to my case and theirs.

1. In the gospel there is the most sweet, honourable, profitable, suitable, and in all respects satisfying offer and proposal made, "A marriage with the King's Son," &c.

2. In the long run, the generality of those to whom this offer is made, even the more sober, that are not among "the remnant that use the servants despitefully, reject it, will not come, but make excuses."

3. An undue regard to things, in their own place lawful, is that which gives rise to this ill reception among the sober sort of people; at least, this is that with which they countenance themselves in that infidelity, in which, without blushing, they could not otherwise continue: "I have married a wife, I have bought a yoke of oxen, a field," &c.

4. In times of prosperity, or when the church is under no present trial, even the godly may decay, and turn secure, fall from their first love, and with the foolish virgins, sleep.

5. The rise of this evil is to be carefully discovered. 1. Remainders of enmity. 2. Change of condition, with the want of judgment how to give every duty its own place and time, so that one may neither jostle out another, nor drive to a careless management, doing this without leaving the other undone. 3. The cunning of Satan, enforcing one duty to a neglect of another, as in Christ's temptation.

This night I obtained such a view of my guilt, that nothing could have kept me from despondency, but a view of that grace that cannot be measured, but it is best conceived by that astonishing evidence of it, "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" In the view whereof, I desire to live, and die, and spend eternity.

At night I was much refreshed in converse about some of these things.

Clouds return after the rain. This, in time of a sore fit of sickness, impressed me. Lord keep me from security, remember me in pity, "Lord thou knowest my frame."

His health was much broken for some years before his death; and somewhat of his exercise in sickness may be learned from the following instance.

October 12, 1709. I was seized with a violent illness. In three days time I was brought to the

gates of death; but it pleased the Lord to bless the means that were used, and it began to abate.

OBSERVATIONS.

1. The causes of the Lord's contending with me were many, but were all reducible to this one,—woful remissness in the tenor of my walk, and neglect to stir up myself to take hold of God in the lively spiritual attendance on the Lord, in all the ways of his appointment.

2. I found myself, on the approach of trouble, at a great loss: the Lord hid himself, the Spirit breathed not on the promises,—all was dark.

3. I had a multitude of anxieties, and there was no other way, but to roll them over on the Lord. That which oppressed me most, was concern about my soul's state. As to this I observe,

4. That though I found not that comfortable evidence of it, that sometimes I have done, yet I durst not quit this hold, "that the Lord had made with me an everlasting covenant." And though many difficulties on all hands surrounded me, I stood resolved to throw myself on free redeeming love, and to venture my surviving wife and children on the Lord's tender mercies.

5. As to my trouble, God kept me, 1. Submissive, justifying the Lord, without repining at my circumstances. 2. He quieted my solicitude about events in a great measure, and to commit the disposal to the Lord, crying for a removal of any aversion to the Lord's will.

6. As to my work, though I wanted not heavy compunctions, especially as to the want of secret wrestling with God, and that frequency in it, for the success of the word among my people, and their salvation; yet it was refreshing, though I durst not trust in any thing but sovereign grace, that I durst say in the sight of God, without my heart condemning me, 1. That I was concerned to know the truth. 2. That I durst not express my own conceits. 3. Nor did I keep back what might be profitable. 4. I preached on what I resolved to venture my own soul. And, 5. I desired to preach home to their consciences.

CHAPTER V.

Of his Marriage and conduct in his Family.

Mr. Halyburton had begun this head in the following words:—

This being also a considerable change in my lot, and God's providence being to be remarked in this, as in other things, about which he is particularly concerned, "a good wife being from the Lord, who sets the solitary in families," I shall notice some things here.

1. At the same time the Lord convinced me, that it was not meet I should be alone, he also clearly convinced me, "that a prudent wife is from the Lord;" and therefore I looked, and cried to, and

waited on the Lord for direction, with that eminent freedom, assistance, and preparation of heart, as gave me some ground to hope, that he would incline his ear to hear.

2. My great difficulty was the way by which I might know his mind, as to the person upon whom I was to choose and fix. The command, "Be not unequally yoked together with unbelievers," in the strictest sense, was powerfully impressed upon my soul; insomuch, that no prospect of outward advantages whatever, could have swayed me to make choice of one whom I thought void of the fear of God. But whether in my choice to proceed upon the information and testimony of godly persons, and concurring providences justifying their testimony, and clearing the way; or whether personal and particular acquaintance were not previously necessary, was my difficulty.

3. I inclined to think this last necessary, which, whatever pretences it was supported with, proceeded from too much dependence on my own understanding, and that joined with a distrust of the providence of God, which was the beginning of my mistake.

4. The narrowness of my acquaintance, which was confined to a very few of that sex, increased my difficulty, and had a considerable influence on the wrong choice I made. The person I pitched on wanted not several things which I disliked; yet she appearing to be more suitable than any of whom I had a particular acquaintance; and falling at that time under some unusual concern about religion, which she imparted to me, it looked like a providen-

tial clearing of the way, and ground to hope the removal of what I disliked in her walk; upon which I too hastily proceeded in the proposal.

5. I durst never absolutely pray for success; but had great freedom and liberty in pleading that the Lord would direct me; and that, if it were not for my spiritual advantage, it might be effectually crushed, and that my way might be hedged in.

Meanwhile, this gentlewoman carried on an intrigue with another, to whom she was clandestinely married, and, in the good providence of God, Mr. Halyburton was thereby fairly disengaged. And being thus happily disappointed in this, he sought direction of God in reference to a design of marriage with another; and also set apart some time expressly for this purpose. An account whereof follows, as it was found written by himself.

December 13, 1700. This forenoon I set apart for prayer; and being to address God in reference to my proposal of marriage with J. W. I judged it suitable that I should begin the work with some inquiry into my own state, knowing that one unacquainted with Christ has no reason to expect acceptance in prayer. Therefore, after some serious application to God in prayer for the assistance of his Spirit, to make a true discovery of the state of my soul, I found it as follows:

With respect to God.

1. Under a full conviction, that "life is in his favour," nay, his "loving-kindness is better than life."

2. The like conviction I was under, that any interest in this favour, admittance to, or acceptance with this God, is utterly impossible, without having respect to a Mediator. God "being one that will by no means clear the guilty," I being guilty; God being holy, I unholy; "God a consuming fire," and I one, in respect of sin, meet to be devoured; I cannot see God without a Mediator and live.

3. That God out of mere love, without regard to any thing in sinners, has been pleased to appoint, furnish, and send into the world, the Lord Jesus Christ, as the Mediator, through whom sinners might be accepted of him.

With respect to Christ.

Notwithstanding the frequent and lamentable prevalency of sin against light, against resolutions, vows, engagements, strivings, and prayers; yet I must say, that no alteration of my condition has ever been able to shake me from a conviction of the following particulars, since the Lord first convinced me:

1. That the Lord Jesus Christ is such a Saviour, as became the grace, mercy, love, wisdom, holiness, righteousness, justice, and power of God to provide; and, on the other hand, such a Saviour as became the condition of sinners and their desires; and therefore deserves their acceptance, as fit, suitable, sufficient, "to save all that come to God through him;" and that even "to the uttermost," his blood being able to "cleanse from all sin," and his Spirit suffi-

cient to "lead unto all truth." God knows what heart-refreshing sweetness I found in a view of the glory of God's wisdom, holiness, power, &c. in the face of Jesus Christ.

2. That I do need him in all his offices. No time, either when things did go better or worse as to my sense, durst I, for my soul, think of separating his offices. God knows that my heart was as much reconciled to his kingly, as to his priestly office; and that it would for ever oppress and sink me, were it not that he has a power, whereby he can captivate every thought to the obedience of himself. His reign, God knows, I desire.

3. I dare appeal to the Searcher of hearts, that it is my desire above all things, to "be found in him;" and never doth sin reduce me to that state that I dare admit a thought of the insufficiency of this way of salvation to save me, or of having recourse to any other, or of abandoning this; but the more that sin prevails, the more I see the excellency, sufficiency, suitableness, and indispensable necessity, of this way of salvation, and of my adherence to it, and rejecting all others.

4. All my hope, as to freedom from that darkness which is my burden, is from Christ's prophetical office; and my hope of freedom from the guilt, pollution and power of sin, and acceptance with God, arises from his priestly and kingly offices. In one word, I have no hopes of any mercy in time or eternity, but only through him; it is through him I expect all, from the least drop of water to the immense riches of glory.

As to the Law.

Notwithstanding my frequent breaches of it, I dare take God to witness, that,

1. I count all his "commandments, concerning all things, to be right."

2. That I desire inward, universal conformity to them all without reserve, and that in their spiritual meaning and extent, as reaching all the thoughts, words, and actions, and even the most minute circumstances of these.

3. That I would not desire any alteration in any of his laws, but, on the contrary, do see the greatest excellency in those of them which thwart my inclinations most; which,

4. Occasions at all times, when not under the immediate violent influence and hurry of some impetuous temptation, an habitual and strong desire of conformity to God's law, my heart ever breathing, with the Psalmist, "O that my ways were directed to keep thy statutes?"

5. Since the commencement of this affair, particularly, I have seen a peculiar beauty in the law, as exemplified in the life of our Lord, who "fulfilled all righteousness," doing always the thing that pleased the Father, and more particularly in his absolute and unlimited submission to the divine will, even in those things which did oppose the natural inclinations of his innocent nature. And though at times I could scarce reach this submission in reference to this affair; yet, 1. I would be made submissive. 2. I look upon it as exceedingly amiable. 3. I de-

sire it, and condemn myself, in as far as I come short of it.

6. God knows, I desire "to hate every evil way," and would be free from every sin.

As to my frame and success, I can say, I thought it issued in calmness and composure; and as to this affair, contrary to my positive resolution, I was carried out to be more peremptory than usual, as to the success, though under fears of a refusal: yea, though I had my spirit in a more submissive frame, yet now I was more peremptory as to the event, than when my heart was most eagerly set upon the thing.

January 17, 1701. This day was set apart by J. W. and me, at parting, to be kept, in order to our obtaining a blessing upon our marriage.

In the morning I began this day with prayer, in which I endeavoured to trace back sin to my very infancy, and found the Lord countenancing me, by bringing sin to remembrance. Lord, I have been in all sin; not one of thy commands but I have broken, and that almost in all instances, save that I have been kept from the outward acts: and no thanks to me that it is so; for, Lord, thou knowest it was only thy restraining grace that kept me from any sin. O! how ignorant are they of their own natures! or else of how far different natures from mine, are they that deny original sin! It may be, some of them, had they been acquainted with my way and manner from my youth, would have been apt to think me of a good nature, and not given to evil; but O how ignorant are they who think so! though I had not the ensnaring influence of bad

company to draw me aside, yet without temptation I was inclined to sin, and that against nature's light, very early. Whatever others speak of their good natures, Lord, I must own mine sinful, and that all "the imaginations of the thoughts of my heart have been only evil" from my youth up. When I look at my face in the glass of thy holy law, Lord, how dark is it? Nothing but sin wherever I set mine eye.

The Lord helped me to confess my sin, and thereby gave me a fresh sight of the need of Christ in all his offices, of his excellency, sufficiency and suitableness; and drew out my soul solemnly to accept of him, renouncing all other ways of salvation, devoting myself in my station as a minister to him, waiting for, and expecting from him, (according to his most gracious promise and office as the Prince exalted to give gifts to men,) such supplies of gifts and grace, as are needful for my faithfully labouring in the discharge of that office. Likewise, I solemnly devoted myself in this new relation I was to enter to him, pleading, that he would not contend with either of us for the sins of our single life, that he would make us holy, and grant us to walk before him, and that he would bless us with all the comforts of a married state, fitting us every way for one another.

In my second address to God by prayer, the Lord gave me much sweetness and enlargement, in reference to that particular, for which I set apart this day: "Blessed be God for his Spirit's directing what to pray for, and assisting in praying; I hope this shall be comfortable. When he prepares the heart to pray, he inclines the ear to hear."

I looked on it as a part of the duty of the day, to search into my state; and after serious application to God for his Spirit, that, "searches the deep things of God," to assist me, I pitched on the following evidences of the Lord's gracious work upon me.

1. The Lord has given me, by his Spirit, some discovery of my sin; and here the Spirit has been,

(1.) Particular. He has fixed upon innumerable particular sins of different kinds, fixing mine eye upon time, place, and circumstances.

(2.) He has been very full, letting me see myself guilty of all sin: this day he took me to all the commands, and did clearly lay before me innumerable breaches of every one of them.

(3.) He has discovered to me the sins of all the different periods of my life, infancy, childhood, and youth.

(4.) He has discovered to me spiritual evils, selfishness, pride, unbelief, and aversion to God.

(5.) He has given me a full view of the sin of my nature, as the root of all these things, an amazing discovery of its enmity to God, of its propensity to every sin, of its impotency and aversion to every good thing, and of the utter impossibility that ever it should lead me to any thing that is really good.

(6.) The Lord has discovered the guilt and hatefulness of those sins, so that I have been made to loathe myself on account of them.

2. The Lord has discovered to me the vanity of all those reliefs to which nature leads, and that first, as to the guilt of sin, he has made me see, that my duties cannot save; and I hope has taken me off from resting upon them; for,

(1.) Under disquietudes occasioned by sin, nothing, save Christ, could quiet me; duties have rather increased than allayed them, when depended on.

(2.) The Lord, when I have been most assisted in duties, took such care to guard me against this, that he then always opened mine eyes to see a world of sin in them. And here,

(3.) I have been made with as much concern to desire to be saved from my best duties, as ever I was from my worst sins. And,

(4.) The Lord, from the discoveries he made to me of my heart's inclining at some times, to lay some stress upon duties when spiritually performed, has stirred up in my soul, a jealousy of my heart in this particular.

3. As to the power of sin, my manifold sad experiences, I found it too hard for my prayers, vows, tears, resolutions, &c. so often has this been felt, that I have been brought to an utter despair of relief this way.

4. The Lord has been pleased to determine my heart to choose the way of salvation, revealed in the gospel, through faith's acceptance of, and resting on Christ Jesus for wisdom, righteousness, sanctification, and redemption. This the Lord brought me to approve of,

(1.) As the only way of obtaining these things.

(2.) As a way full of admirable wisdom.

(3.) As a way full of wonderful love.

(4.) As a way of great peace and security to sinners.

(5.) As a way suited to give glory to God.

(6.) As a way suited to honour Christ.

(7.) As a way suited to honour the Spirit of God.

(8.) As a way suited to honour the law.

Now, in all these particulars, I thought this way incomparable; and my approbation of it was evident, in that I found,

1. Every day my detestation of all other ways to increase.

2. I found every day the necessity of this way. And,

3. I found that the more I looked at it, the more I loved it, and admired it, as full of all that can make it desirable.

4. I found in myself an approbation of the law, and holiness of God in it. I am now satisfied, that the law is holy, just, good, and spiritual: "The carnal mind is enmity against God, it is not subject to the law of God, neither can be." But blessed be God, that enmity I once had against the law of God is removed.

Evidences of that Enmity.

1. I found in my mind a stated dislike at spiritual-mindedness, and at the law's enjoining it.

2. I had a complacency in being freed from all attendance upon duty.

3. I would fain have had some of God's law altered.

Evidences of its Removal.

1. The Lord remarkably reconciled my heart to these laws, which formerly I would gladly have had

altered, so that I would not have them by any means taken away. And this proof is the stronger, in regard that, 1. I find these sins deeply rooted in my nature, which these laws do oppose. 2. I have manifold temptations to them. 3. I have to regret that I am too often overcome by them.

2. When I fear hell and damnation on account of my breaches of the law, yet God knows this never occasions such dislike, as fear of offending him.

3. I desire no alteration, no change, to be made of the law; God knows, I would have my heart brought to it, and not it to my heart.

4. I find a constant shame and self-loathing for short-coming, and want of conformity to it, and that in these instances, wherein none, save God and my own conscience, are witnesses.

5. I find extraordinary satisfaction, when any degree of conformity to it is attained.

6. The ordinary and serious breathing of my soul is such as that of the Psalmist's throughout the 119th Psalm.

Upon these grounds, I do conclude, that the Lord has wrought faith in me, and therefore will save me, and complete what concerns me; and because he has determined me to choose him, therefore I dare call him, "My God, my Saviour, my Sanctifier." The Lord this day helped me to plead for strength against sin; and "my God will hear me." I have reason, when I have done all, to say, I have done nothing; I cannot serve the Lord.

In the beginning of this affair, in March, 1700,

I was confident to meet with a disappointment, I was resolved to quit it, and did so for some time: God, by one means or other, broke all my projects to turn away; he kept me intent in observing his providences; he gave an opportunity, directed to means I had not thought on, and prevented my fears as to those which I thought most opposite.

After I had the greatest prospect of encouragement, I met with discouragements; and then encouragement when least expected.

I have been kept off means, kept low as to thoughts of myself, and kept in dependence on God as to the issue.

The thoughts of which things made me, with much sweetness, promise good at the hand of God.

In prosecution of his purpose, he was married at Edinburgh, January 23, 1701.

As God blessed him with children, it was his constant practice to devote them to the Lord: he was much in prayer for his family, submitting all his and their concerns to the divine disposal, as to life, health, &c. But most earnest was he for their souls' eternal welfare; an instance of which follows.

March, 1705. *An Account of my Exercise, with respect to the State of my youngest Child's Soul, a girl of eleven months old, represented in a few Observations.*

1. Two years ago, when my son died in the birth, I was much concerned in desiring some satis-

faction as to his eternal state, but obtained no particular promise at that time; except only, 1. That I was made to bless God that I had no ground to fear the worst, as I might have had, if he had been come to age. 2. I was made to look to the extensive promise of the covenant, that is "to us and our children." 3. I had peace in this, that I had devoted him to the Lord as soon as I found him to live.

2. When my daughter fell into a languishing sickness, and death evidently began to be threatened, I was put to more close exercise about her eternal state.

3. I was sometimes much enlarged in her behalf, but was unwilling to rest here, but humbly desired that the Lord would as to her state, give me some ground from the word to hope.

4. That I might not be wanting in the use of the means of the Lord's appointment, I consulted books, and the experience of such of the Lord's people to whom I had access, to see what I might expect, but found no satisfaction; yet I resolved to wait on the Lord, and cried to him.

When I cried to him, I found for a considerable time no answer, but heavy rebukes, 1. For not observing returns by the word, as I should have done. 2. For not seeking more this way, and resting too easily without this. 3. For not studying the word so much as I should. Thus the Lord dealt with me as with Israel, Judges vi. 7—10. When they cried, before he sent deliverance, he sent a reproof.

6. The Lord, further to humble me, visited me with several afflictions, my wife's sickness and my own.

7. When I was in this distress, I cried to the Lord, and in prayer he relieved me by that passage, "Suffer little children to come unto me." As to which I remark, 1. While I was in prayer, crying for mercy to the child, it was then suggested. 2. The Lord showed me in it, that it was the parents who brought their children to Christ, desirous of his blessing them. 3. The disciples were against Christ's taking notice of them, or putting any particular mark of respect upon them. But Christ rebuked them, and said, "Suffer little children to come unto me, and forbid them not." Though the disciples would not have us to expect any evidence of the Lord's special love to young ones, yet the Lord is of another mind. 4. The Lord approved of the parents bringing the children, and blessed them. 5. Here the Lord enlarged me, helped me to rely on him, that he would put his hand on the child, and bless her, and thereby quieted my soul, and filled me with thankfulness; and I was relieved as to the child that is gone, and this one that is dying: "Bless, bless, bless the Lord, O my soul! he prepares the heart to pray, and he will incline the ear to hear. Remember the word on which thou causedst me to hope."

April 11. The child died: "Blessed be God I have had a child to give at his call, and blessed be the Lord that he helped me to give her willingly."

Another instance, at the death of his son George:

March 23, 1712, the Lord's-day, a day to be remembered by me, a day wholly spent in prayer and praise, an introduction to life: "O my soul! never forget what I this day felt, I reached. My soul had smiles that almost wasted nature." My kind colleague and I prayed alternately: "O such a sweet day!" About half an hour after Sabbath, my child, after a sharp conflict betwixt nature and the disease, slept pleasantly in Jesus, to whom pleasantly he was oft given.

Mercies and Grounds of Hope.

The Lord from the beginning fixed our eye on himself, and kept us submissive and dependent as to the child.

At the commencement, the Lord brought the disease pleasantly on: gave him astonishing patience, when for several days and nights he slept none.

The Lord gave warning by this, that though the child, I believe, scarcely knew his mother's name or mine before, but named us always father and mother, in his sickness, when asked who we were, he answered, Thomas Halyburton and Janet Watson. Here the relation was disowned, which struck me at the first, and I thought the relation was loosed. His mother one day asked him why he called her so; but he returned no answer. I asked him some days after he took it, George, would you be well, and live, or die, and go to heaven? I expected a child's answer, but he readily, and more readily than was consistent with his usual way of speaking, said,

"I will go to heaven." I had here some check for not being serious enough in the question; and this death I expected.

I had all this winter been extraordinarily helped in crying for mercy for the children; and any relief I had, and loosing of my bonds, was when I directed my prayer this way; often got I freedom to throw them on sovereign grace, often to speak to them directly from the word at night, and not more than about a month before this from Jacob's last words. I thought now God was to make a trial in the tenderest point, whether I should stand to it, and hold by the oft repeated resignation.

I could not find freedom in seeking the child's life, but much in crying for mercy to him, and a token for good.

When he first fell ill, the burden was great on my spirit, till that night after my kind colleague and I had communed with much concern about the present state of the church, and of religion in this place: concern for the Lord's interest got far the ascendant in my heart, and my own dearest concerns sunk; and from that time the Lord scattered the clouds, and comforted me as to my present weighty concern for the child; and that, 1. In giving me enlargement to bless him, that I had no positive grounds to call in question his state. 2. The Lord gave me to lay stress on his command of bringing little ones to him; nay, he caused me to hope on that word, and on the promise reaching to children. 3. The nearer to his end, the more I was loosed from him, the more cheerful was my resignation, sub-

mission, and humble confidence in refreshing, purifying, and quickening my spirit. 4. The Lord led both me and others to express confidence, that we could not avoid it. My kind colleague and I spent the whole day in prayer with and for him · and he in his turn praying just when the child was dying, even could not hold short of this, "We desire to believe, we hope, nay, we are confident, he is entering into glory." 5. Whereas he had been free of the restlessness and delirium for forty-eight hours before his death, he came to have some little struggles at last, though without contortions; I was put to cry for pity as to this, and that as a token for good, and was heard. 6. That same grace that prepared the heart to pray, inclined the ear to hear, kept the soul cheerfully to resignation, and not only composed, but sweetened our spirits; so that before his death, prayers were well nigh made up of praises, and he was set off with thanksgiving.

CHAPTER VI.

Of his entering on the Profession of Divinity.

The place of Professor of Divinity in the New College in the University of St. Andrews being vacant, a proposal was once and again made to Mr. Halyburton of procuring him an appointment to that situation; but he gave no encouragement to it, resolving to be in no way the disposer of his own

lot. And in December, 1709, being informed that her Majesty's patent was granted in his favour, he said, "Lord, crush it, if it is not for thy glory." Herein I have peace that I had no hand in it.

The Queen's patent being forwarded, the College applied to the Presbytery of Cupar, for getting Mr. Halyburton loosed from his pastoral relation to the parish of Ceres, in order to his being settled Professor of Divinity in St. Andrews. But that reverend judicatory did, in February, 1710, refer the matter to the provincial synod of Fife, which was to meet at St. Andrews in April thereafter; and the matter being gravely debated before the synod, and the people of Ceres fully heard in what they had to say, the desire of the College upon her Majesty's patent was granted without a contradictory vote.

Upon the whole, Mr. Halyburton had the following reflections:

As to this affair, "It seems to be of the Lord," For,

1. The first rise of it was without any thing so much as a thought in me.

2. The Lord crossed all other attempts, and disappointed other prospects which they had to others.

3. The Lord kept my spirit, and held me so by the hand, that I durst give no insinuation or encouragement that way.

4. The desires of many that feared the Lord run this way.

5. The Lord laid his hand on me, and therein seemed to say, I was not likely to be able for the work in my present large congregation.

6. As the Lord began it with me, so did he carry it on, over obstructions remarkable enough.

7. I had no reason to doubt the singleness of any concerned, and who acted in it.

8. When I began to compare the course of the Lord's dealing with me, and the course of my studies, I could not deny, that there might be something in it.

9. My people, whenever the matter appeared, began to faint.

10. Their consciences were affected with the preponderating evidence of the reasons, as was mine; though inclination lay opposed to it.

11. The Lord condescended to bring the matter to a decision of the most competent judicatory.

12. The Lord condescended to clear me as to submission. 1. By that which I resolved, after serious prayer to the Lord, viz. that since there was a present harmony betwixt me and the congregation, I should go as far as they inclined. 2. This being proposed in a full meeting of the elders, they all unanimously declared, they designed to acquiesce in the sentence of the synod. 3. It was my desire to the Lord, that there might be some evidence of the Lord's attending the determination; and I dare not deny, but that even beyond expectation, to the conviction of all my own people, there was, (1.) Evidently a great weight on the spirits of the members about light to direct them. (2.) The Lord was remarkably with Mr. Hogg, who prayed before the vote. (3.) When I retired, I cried to the Lord, that if the matter was not for his glory, he might

put a remarkable stop to it: if it was, that he might carry it on in a way that he might give evidence of himself. (4.) The synod inverted the course of the rolls, casting St. Andrews and Cupar last, that two presbyteries that were not interested might be first. (5.) There was not one contradictory vote; only the presbytery of Cupar forbore to vote, because they could not vote against the transportation, and would not irritate the parish. (6.) When all this was intimated, it was done with a convincing light by Mr. Grierson, the moderator, *pro tempore*. "The will of the Lord be done." I had peace and composure in my own mind, the Lord condescending even beyond expectation. "Now, Lord, fit me for what thou dost evidently call me to."

On April 26, 1710, he was by the Principal of the New College admitted Professor of Divinity there; and delivered his inaugural discourse, in confutation of an atheistical pamphlet, entitled, *Epistola Archimedis, ad Regem Gelonem.*

Being admitted Professor, he enjoyed not much sound health in the exercise of that office; for, in the beginning of April 1711, he was suddenly seized with a dangerous pleurisy, which obliged his physicians to take from him a vast quantity of blood; and though he was relieved of that disease, yet he never fully recovered his former strength, by reason of the indisposition of his stomach, and frequent vomiting, which prevented the regular supply of blood for the nourishment of his body. In the following winter, a coldness, swelling and stiffness in his legs ensued, with frequent and excessively painful cramps. But,

besides his bodily indisposition, the grievances of the church of Scotland not a little added to his trouble. His spirit was much oppressed with the melancholy news of the toleration, and restoring the power of presentations to patrons; and no less with the imposing of the oath of abjuration upon ministers, from the apprehensions he had of the sad effects that might follow upon their different sentiments about the lawfulness of that oath. He freely declared his own opinion in the meeting of the synod at St. Andrews, April 1712. And in the conferences of the presbytery upon that matter, he advised, that ministers, after all due means of information, should act according to their light. But what he especially endeavoured to inculcate, as he had access, was, that the difference among them about the meaning of an expression in that oath, gave no just ground for any alienation of affection, or for division and separation, either among ministers or people.

PART V.

AN ACCOUNT OF SOME OF HIS LAST WORDS, ON HIS DEATH-BED, SEPTEMBER, 1712.

WEDNESDAY, September 17. When a friend came and asked him in the morning, how he had rested the by-past night, he answered, "Not well;" and told, he had this night been sore tossed with the thoughts of eternity; but, said he, I dare not say they were distracting. My evidences are much clouded indeed, I have been thinking on the terrible things of God, and all that is difficult in death to a saint. All my enemies have been round about. I have had a great conflict, and faith like to fail. O that I may be kept, now in this last trial that is coming, from being an offence to his people.

Afternoon, when some of his brethren came in to visit him, he said to them, "I am but young, and have little experience; but this death-bed now makes me old; and therefore I use the freedom to exhort you to faithfulness in the Lord's work. Ye will never repent this. He is a good Master; I have always found him so; if I had a thousand lives, I would think them all too little to employ in his service.

All this day, and some days preceding, he was under a cloud and desertion.

September 18. When a friend returned to ask him, how he was in the morning, he broke silence with these words, "O what a terrible conflict, had I

yesterday! But now I can say, 'I have fought the good fight, I have kept the faith.' Now he has filled my mouth with a 'new song, Jehovah-jireh, in the mount of the Lord, &c. Praise, praise is comely for the upright.' Shortly I shall get another sight of God than ever I had, and be more meet to praise him than ever. O the thoughts of an incarnate God are sweet and ravishing! And O how do I wonder at myself, that I do not love him more, that I do not admire him more! O that I could honour him! What a wonder that I enjoy such composure under all my bodily trouble, and in view of approaching death! O what a mercy that I have the use of my reason, till I have declared his goodness to me!"

To his wife, he said, "He came to me 'in the third watch of the night, walking upon the waters;' and he said to me, 'I am Alpha and Omega, the beginning and the end; I was dead, and am alive, and live for evermore, and have the keys of hell and death;' and added, 'He stilled the tempest, and O there is a sweet calm in my soul!'"

Afterwards, when desired to be tender of his health, he said, "I'll strive to last as long as I can, and I'll get to my rest ere it be long. I have no more to do with my time, but to measure it out for the glory of God."

Then he said, "I'll see my Redeemer stand on the earth at the last day; but I hope to see him before that, the 'Lamb in the midst of the throne.' O it will be a beautiful company: 'The spirits of just men made perfect, and Jesus the Mediator of

the covenant!' O for grace, grace, to be patient to the end!" Then he desired a minister to pray.

After prayer, he called for a little water to wash his eyes, and said "I hope to get them washed, and made like dove's eyes; and then farewell sin, farewell sorrow."

In a little, when taking some refreshment, he said, "You see I am eating heartily here. I get sleep from him, and I get food and drink from him, and I'll get himself. 'My heart and my flesh fails: but God is the strength of my heart, and my portion for ever,' &c. but we have need of patience."

When one said, "Keep the light of the window from him, it may hurt his eyes," he said "'Truly light is sweet, and a pleasant thing to behold the sun,' the Sun of Righteousness; O glorious light, where 'the Lamb is the light of that temple!' We cannot have a conception of it now; 'eye has not seen, nor ear heard,' &c."

Seeing his youngest child, he caused them to bring her to him, and said "Mady, my dear, 'the Lord bless you; the God of your father, and of my father, bless you; the God that fed me all my life, the angel that redeemed me from all evil, bless you' and the rest, and be your portion. That is a goodly heritage, better than if I had crowns and sceptres to leave you. My child, I got you from him, and I give you to him again."

To his wife, he said, "My dear, encourage yourself in the Lord; he will keep you, though you even come among enemies hands; surely he will cause the enemy to treat you well." And then, declaring his

willingness to part with his dearest relations, he said, "This is the practice of religion, Sirs; this is a practical part of religion, to make use of it when we come to the strait: this is a lesson of practical divinity."

When the physician came in, he said, "Is my pulse weak, Doctor?" *Ans.* "Yes; but I have seen it as weak." Then he said, "Doctor, as to this piece of work you are near an end with it. I wish you may lay it to heart; it will come to your door also: and it is a business of great moment, to die like a Christian; and it is a rarity. Christ himself has told us, that 'there are but few that shall be saved,' even among them who are called outwardly. I wish the Lord himself may show you kindness. The greatest kindness I am now capable to show you, is to commend serious religion to you. There is a reality in religion, Doctor; but this is an age that hath lost the sense of it. 'He has not said to the house of Jacob, Seek ye my face in vain.' Atheists will see one day, whether it be so or not.

"I bless God, I was educated by godly parents, in the principles of the church of Scotland. I bless him, that, when I came to riper years, I did, on mature deliberation, make them my choice: I bless the Lord, I have been helped ever since to adhere to them without wavering: I bless him, I have seen, that holiness yields peace and comfort in prosperity and adversity. What should I seek more, or desire more to give evidence of the reality of it? Therefore, 'I am not ashamed of the gospel of Christ;

because it is the power of God to salvation to every one that believeth.' I am so far from altering my thoughts of religion, by reason of the present contempt thrown on it, and opposition made to it, that this endears it the more to me.

"As to the simplicity of gospel-worship, many must have gaudy pomp now a-days in worship; it is an evidence of the decay of religion: for when people want the power and spirituality of it, they must have something to please the carnal heart. This is my sense of it; and it is the 'words of truth and soberness;' and I speak as being shortly to appear in judgment; and hope to 'give an account of this with joy,' as a part of the testimony of Jesus.

"Well, Doctor, the Lord be with you, and persuade you to be in earnest. I return you thanks for your diligence. Is my pulse low?" *Ans.* "Yes." He replied, "I am very well pleased. I would have been content to have been away long ere now. I found my spirits failing. It is but a few strokes more, and 'victory, victory for evermore, through the Captain of our salvation.'"

After a pause, he said, "Every one that is in Christ Jesus must be a new creature; he must have union with Christ, and have a new nature: that is the ground-work of religion. The Christian religion is little understood by the most part of us———

"O the gospel of Christ! how purely was it preached in this place, when I was at the university; though I found not the sweetness in it at the time when I heard others preach on these subjects, I found it since: and it has fallen on me like showers

on the mown grass. Verily there is a reality in religion: few have the lively impressions of it.

" Now, get acquaintance with God, the little acquaintance I have had with God, within these two days, has been better than ten thousand times the pains I have all my life been at about religion. It is good to have him to go to, when we are turning our ' face to the wall: He is known for a refuge in the palaces of Zion, a very present help in trouble.'

" O there is a strange hardness in the heart of man! I believe there are few men come to age, but, when they see others dying, have a conviction that they must die, and yet are not duly affected with it. It is like one rising from the dead, what they meet with: ' But they have Moses and the prophets; if they will not hear them, neither would they hear, though one should rise from the dead.' We must have an ear from God before we can hear: ' Ye hear not my words,' says Christ, ' because ye are not of God.' However, whether people will hear, or whether they will forbear, it is our duty, whom the Lord has employed to preach his gospel, to speak his word. And when we are dead and rotten, what we speak of his word, in the name of the Lord, will take hold of them.

" We must have patience to wait till he come; ' Yet a little while, and he that shall come, will come, and will not tarry; and till he come, the just shall live by faith: but if any man draw back,' says the Lord, ' my soul shall have no pleasure in him.' To point once heaven-ward, and then draw back, is a dangerous thing.

"We are foolish creatures, we would have all the trial at our disposal, and limit the Lord as to the circumstances of our trial. Why should I complain of a little trouble in lying on the bed? Blessed be God, there is an everlasting rest. Yea, Christ hath perfumed a bed of languishing, and a grave; he has unstinged death."

To some, at another time, he said, "Enemies in this place will be insulting over me; I am not afraid of that; but that which fills me with fears, is the misimprovement of the gospel in St. Andrews; St. Andrews has sinned against as clear gospel light as ever shone in the isle of Britain. I remember, when I was at the college, O how much of God was there in the preached gospel! I had my part in the misimprovement of it."

Afterwards to his children he said, "My children, I have nothing to say to you, but be ye seekers of God, 'fulfil my joy.' Ah that I was so long in beginning to seek God! and yet I was touched with convictions, that God was seeking me, ere I arrived at the years of some of you."

To his eldest child he said, "Ay, Margaret, you seem sometimes to have convictions; beware of them, they are the most dangerous things that ever you meddled with; for if you seek not God, each of them is God's messenger; and if you despise God's messenger, he will be avenged on you. My dear, seek the Lord, and be your mother's comfort."

In the afternoon, to a gentlewoman he said, "Madam, I wait for the supplies of the Spirit of the Lord Jesus, whereby I may be able to finish my

course with joy. I began a text at Ceres, being my farewell sermon, and" smiling, said, "I failed in it, I went not through with it. When I came to St. Andrews, I began where I left off at Ceres, 'I go bound to Jerusalem,' &c. Acts xx. 22, 23. The point I handled was, 'Ministers may have a clear call to work in a place, even where they have the certain prospect of difficulties, and severe trials; which I experienced here. I was very clear respecting God's calling me hither, come of it what will, whether I signify any thing or not. What would befal me I did not know; I had a very dark prospect, especially from this place, that had so much despised gospel-light; and that, when he was taking away his servants here, it made me tremble to think that wrath was coming, and that I could do nothing to keep it off; I can signify nothing. The Lord help me, I wish for Jerusalem's peace and joy.

"I have nothing to do with my life, but yet to husband it, that I may lay it out for my God. What had I been, if the grace of God had not been revealed in the gospel! He has 'brought life and immortality to light.'" One said, "Keep your hold to the last; Satan is busy." He answered, "I have had trial of it already. O! sober, sober religion is necessary. I was often defrauding the Lord of his glory, but, blessed be his name, he made me restore it again with shame, and to cry, 'Not I, but the grace of God which was with me.' I was always afraid in public on that account."

He caused them to read one of Mr. Rutherford's letters, and afterwards said, "This is a book I would

recommend to you all; there is more practical religion in that letter, (viz. to Mr. John Mein, 139th Letter,) than in a book of large volumes."

To a minister that came in, he said, "I am lying waiting for the salvation of God;" who said, "Remember what I spoke to you respecting Mr. Anderson, how gracious the Lord had been to him, taking him away before these heart-breaking providences that have since fallen out." He replied, "I know there is a better end of it; the cause that is down will not be kept down; I said it, I'll venture my soul on it: 'Say to Zion, thy God reigneth.' Kings and ministers of state, that build their state on the ruins of Zion, they and their buildings shall be ruined and perish, and their memorial with them." One said, "If the Lord would spare you, it would be a mercy to the place; the apostle says, 'to abide in the flesh is more needful for you;'" he answered, "What can a poor wretch signify? I'll tell you, brother, what I have long thought; I am no prophet, I pretend to know nothing but what the word of God leads to; my thoughts of taking off the servants of God at this time, are, I fear it is coming to that, that there is no stop to be put to the overflowing scourge; there is like to be a general overflowing consumption spreading over, not only this, but all the reformed churches. Sovereignty I will not limit."

Afterwards one was showing the difficulty we would have, while in the body, with indwelling corruption, he answered, "I often find it; but the Lord has relieved me: I found this same night, even after the Lord gave me relief, I found indwel-

ling sin showing a great deal of strength." One said, "You know, while you are in the body, that will not be quite taken away: a perfect separation from it we are not to expect here." He added, "This we 'know, that when he shall appear, we shall be like him.' This has been made a comfortable word to me this last night."

After a little interruption, he said, "In the day when I was in my distress, and brought to the foot of mount 'Sinai, the mount that might not be touched,' (it was a sensible thing, but by divine appointment it might not be touched,) and when I came to the blackness and darkness, and heard the crashing of thunder, &c. I was standing trembling, wishing I had never been.—While I was waiting for my sentence, he brought me 'to mount Zion, and to the blood of sprinkling,' &c. That view gave my mind rest."

To the apothecary he said "The Lord is upholding me. The Lord show you mercy; study religion in the beginning of your years; remember, if you come to be handled as I am, without it you can have no comfort: I give you this as a solemn warning, if you come to be hardened by the frequent view of persons in my circumstances, you may come to be hardened for ever, and your conscience never be sensible more."

To three ministers in the place he said, "My dear brethren, ye are all there that are in the town, except my dear colleague, and I have sent for him. Dear brethren, it is not from any confidence in myself, but out of a sincere love to you, and from what

I myself have felt, that for your encouragement I presume to say, when the Lord helped me to diligence in studying and meditating, I found him then remarkably shining upon me, and testifying his approbation of a sincere mind; 'There is nothing to be had with a slack hand.'"

Then to one of them lately entered into the ministry he said, "Your entry into the ministry is like to fall in an evil day; there is one thing for your encouragement, you have a call. The times will make hard work to you in this place; but that which makes your work the harder is, this people's being hardened under a long course of pure gospel-ordinances. However, be faithful, and God will strengthen his own work. I will not say, you will get things brought to what you would have; but, I'll tell you, I have one thought, and I abide by it, if ministers ply their work, they cannot, it is true, bring persons to the Lord, but they may make their consciences, whether they will or not, speak for the Lord."

Then, continuing his discourse to the ministers, he said, "Now, brethren, give diligence: for the Lord's sake, ply your work, 'hold fast what ye have.' I must have a word to my brethren: it is on my heart, I am young, but I am near the end of my life, and that makes me old. It becomes me to take advice from you. However, it is only to exhort to diligence in the common salvation. I repent I did not more, but I have peace in it, that what I did, I did in sincerity: he accepts of the mite. It was the delight of my heart to preach the gospel, and it makes me sometimes neglect a frail body. I

ever thought, if I could contribute to the saving of a soul, it would be a star, a crown, and a glorious crown. I know this was the thing I aimed at; I desired to decrease, that the Bridegroom might increase, and to be nothing, that he might be all; and I rejoice in his greatness." When one said, "Such great attainments might be comfortable to him now," he replied, "I lay no stress on them; the thing I rejoice in is, that his grace enabled me to this. Well, brethren, this is encouragement to you to try and go farther. Alas! I have gone no length, but I would fain have gone farther; 'The hand of the diligent maketh rich.' Much study, much prayer, temptations also, and distinct deliverance from temptations, are useful helps. I was fond enough of books, but I must say in the course of my ministry, what the Lord let me see of my evil heart, and what was necessary against it, was more useful to me than all my books." One said, "that was to believe, and therefore to speak." He replied, "The Lord help me to honour him; I desire no more but to honour him here and hereafter. O that I had the tongues of men and angels to praise him! I hope—I hope, in a little to get will to answer duty, and skill and ability to answer will. O to be helped so, and to fear always!" One said, "Blessed is he that feareth always, and even under manifestations and discoveries of God; 'He that stands, let him take heed lest he fall.'" He said, "Sobriety, sobriety, would fall in a little, if he withdraw; but do not stumble, Sirs, though I should be shaken, the foundations stand sure."

When advised to lie quiet a little, he said, "On what should a man bestow his last breath, but in commending the Lord Jesus Christ, God clothed in our nature, dying for our sins? 'It pleased the Lord to bruise him,'" &c. One said, "The Lord hath said, 'I will have mercy, and not sacrifice;' and pressed him to be tender of his body." He answered, "O but my heart is full!" And then, desiring a minister to pray, he said, "Pray that God may have pity on a weak thing, that is not able to bear much in the conflict."

After prayer, when the ministers were retiring, he said, "Well, my brethren, remember me. I desire to be thankful for what I have. I do not desire to want you long."

Thereafter to a minister's wife, he said, "I recommend to you the fear of the Lord; I know you have a husband to direct you; I know you are the seed of the righteous; but neither of these will avail. Make it your business to grow in practical acquaintance with him, and encourage yourself in the Lord; I fear the time is coming, that it shall be said, 'Blessed are the breasts that gave no suck, and the womb that never bare.' I fear heavy trials are hastening on."

To two ministers who came from the country to visit him he said, "Brethren, I'll only say this, we have need to take care, with the great apostle, 'lest when we preach Christ to others, we be castaways'—if it is so, we have need to fear; happy is the man that fears always. Be diligent in preaching the gospel. I presume, in the case I am in, to sug-

gest this advice, that it may not only be your care to be diligent in composing sermons, but, above all, examine your own hearts, and make use of what discoveries you get there, to enable you to dive into consciences, to awaken hypocrites, and to separate the precious from the vile; and to do it with that accuracy and caution, as not to 'make sad the hearts of those God has made glad.' This is the great point in religion, and in the management of your ministry, that you may obtain the testimony of the great Shepherd, when he shall appear. Now, it is probable I may not be far from the conclusion of my work. As to the work of the ministry, it was my deliberate choice; were my days lengthened out much more, and days as troublesome as they are like to be, I would rather be a contemned minister of God, than the greatest prince on earth. I preached the gospel of Christ with pleasure, and I loved it; for my own soul's salvation depended upon it; and since I lay down, I have not changed my thoughts about it. I commend it to you all, to make it your business to double your diligence; there may be hard conflicts. You have a prospect of difficulties between you and the grave; we are all good untried: but we have need to have 'on the whole armour of God, to watch, and be sober.'"

One of them said, "I would gladly hear the Professor's mind of the oath." He answered, "As to the matter of the oath, 'let every one be fully persuaded in his own mind.' As those who are clear should guard against every thing that may endanger the peace of this church; so likewise others who are

not clear, cannot get over difficulties, and cannot in conscience and duty comply; they are bound in conscience, not only to abstain from separating, but laboriously to convince their people, that it strikes at the root of church communion. If ministers go on in separating measures, the result of it will be, people will be taken up with the public, and forget private religion. Whoever they are that do so, they will have an accession to this. We shall have people running about seeking to have their ears gratified, that love not the power of godliness; we will get a public religion in the room of real godliness. I love their persons that differ from me, and value what I see of God in them; but I am 'to call no man master but Christ.'

"With respect to the difference that is like to ensue among ministers, with the greatest earnestness I say, my dear brethren in the Lord Jesus, if difference fall in, there must be condescendence, forbearance, and tenderness. Whatever apprehensions I have of the consequence of some ministers not acting conscientiously, and preaching in such a strain as may do hurt, yet I would speak tenderly, and act tenderly towards them; and let there be much of the forbearance and meekness that is in Jesus, follow peace, peace is worth much; wounding our church among her enemies is sad. I would not have a hand in wounding the church of Scotland for a world: wounding her at this day is stabbing her under the fifth rib. These things are oppressing to me now, upon the view of eternity: for, 'let my right hand forget her cunning, if I prefer not Jeru-

salem to my chief joy.' For, my brethren, for her peace and constitution I'll pray. The great evil that is like in this day to be our bane, nay, ruin, and undoing, is, that there is a coldness and indifference that has crept in; a want of tenderness in the course of our walk, that gives a great advantage to our enemies; we do not maintain the testimony of God in a humble tender way, in such a day as this, when many are forsaking God. It seems to be a principle now with many, how far they may go and not be ruined; that is, to go to the brink of destruction; but the Christian rule is, to stand at a distance. Now the Lord help you. Pray that I may be helped to honour God in life and death; there is much reason to bless him. O to bear it out, and stand the trial thankfully! O, what ground of thankfulness have I!"

To his successor in the parish, from which he was transported, he said, "I have this to say, as to my congregation, the people were my choice; with much peace and pleasure I preached as I could, though not as I should, the gospel of Jesus Christ; though in all things I acknowledged myself to have sinned exceedingly before the Lord, yet I have peace that I aimed with concern at leading them to the Lord Jesus: and other foundation can no man lay: I hope you will build on that same foundation, as you will in that way save your own soul, so it is the way to save them that hear you. From experience I can say, that pursuing this sincerely, is the way to salvation. Signify to them, that, if it please the Lord to take me away, I die rejoicing in the

faith and profession of what I often preached to them under a low state of body; and without this I could have no relief. I would have my people understand, that that gospel which I recommend to them, if it is not received, will be a witness against them." His successor said, "I am persuaded you have seals to your ministry in that parish." He answered, "We are like our Master, 'set for the fall and rising again of many.' Though we can reach no more, if we are faithful, they 'shall know that a prophet has been among them.'"

To one that came in to him, he said, "Learn to die. It is rare to die as a Christian: the most part think there is nothing more to do, but to lay down their heads and die: this is even as one would cover his face, and leap over a rock into the sea."

To a gentlewoman he said, "I may cry shame on me, and woe is me, that began not sooner, and run not faster; for the Lord's way is as silver tried. We should never, in matters of eternal moment, choose a way that we will repent of again. I will not detain you, you will have your uncle, he will be a good friend to you: follow his advice; and follow the example of such persons as he. In a word, follow the example of Jesus Christ, and be conversant with the word; be careful, in not only reading the word, you may soon weary of that, but cry for the Spirit of the Lord, to quicken it, and then you will be with it as the child that cannot live without the breasts. Be diligent in attending the ordinances. The Lord bless you. As for me, for any thing I see, I am dying; but I die, I bless his name, in the

way that I have hitherto chosen, deliberately, and I have no ground to complain. Commend me to all friends. Carry this commission along with you; what I say to one, I say to all, Seek the Lord. And all I have to seek is, that I may stand fast."

To a private Christian he said, "Seek the Lord, and be in earnest about religion: content not yourself with the form of it; a mere profession will not serve the purpose; this will be but the shell without the kernel; but they that are sincere shall inherit the crown. Let not the scorn and contempt that is cast on religion, cause you to give up with it. It is not in vain to seek the Lord; you have found it. The Scriptures of truth are a contemned book by men; but they are able to make you wise unto salvation; beware of quarrelling with them, and throwing them by as a useless book; but converse with them, and you will find your account in them. All the books of the world could not have stood me in that stead, that since yesterday they have been to me. Choose good company; beware of ill company, keep at a distance from it: seek that God may guide you into a religious company, and improve it; persons by whom you may learn something, and that without learning any thing which may be hurtful. You have a sad set of gentry round about here; take heed ye be not drawn aside by them. This is a friend's advice, that is meet for me, in my circumstances, especially to give, and meet for you to receive."

After a little pause, he said, "I will tell you one difference there is this day between my case and the

case of many in the world; the course I have followed, though feebly, has been at least to join with them that are on God's side. Now it is come to a push, and I have peace; I always wish to have God for my God, and the 'heritage of his chosen.' But they that walk contrary to God, and forsake him, I have seen them frequently, when they were come to a strait, cry then, 'O shame upon the way I have been following.'"

In the night-time, to some present he said, "Do you observe this growing weakness of my eyes?" They answered, "No." He replied, "Yea, but I know it is so; now that is a prognostic of a change. If he shut my eyes, he will open my eyes, no more to behold vanity; but I shall behold him in righteousness, and when I awake I shall be satisfied with his likeness."

Afterwards he said, "If this be the day of the ending of my conflict, I would desire even humbly to seek of the Lord, that he would of his great mercy condescend to be tender to one that loves his appearance; that as he has dealt wonderfully and condescendingly with me, so he may even deal tenderly to the end, in loosing the frame of my tabernacle, and that I may be helped to honour God by a composed resignation of my spirit into his hand. O religion! and the glory of it, in this degenerate age, has been much on my heart; and he has said, 'Them that honour me, I will honour.' I was willing, through his grace, to have borne reproach; if my adversary had written a book, I would have taken and bound it as a glory."

Finding some sweat on his face, he said, " I fancy that is an indication of a greater change. I can compose myself, I bless his name. I wot not how it comes to pass, that a body that has met with so much of God, should be so unthankful as in the least to doubt him about the rest. O what an ' evil heart of unbelief,' cursed unbelief, and cursed self, have I! O how has God honoured me! O that I should yet have such an enemy in my bosom as an evil heart!"

He caused them to read 1 Thess. i. 4. and chap. v. And when one said, " Sir, I think you need to take the night's rest," he answered, " I have no need of any rest, were it not to put me in case to ' finish my course with joy.' Lo, what the power of Christ's death, and the efficacy of his resurrection are! And now I find the advantage of one at the ' right hand of God, who is able to save to the uttermost;' and that is the sight I long for; he will but shut my eyes, and open them in glory! O it is a great matter, Sirs, to believe; yet we have strong grounds to believe, only we have ' evil hearts of unbelief.' This I dare say, to have my soul entirely submissive to God, and all things, even every high imagination and thought, made subject, is my sincere desire; but I will get that done shortly. Then never will there be a reluctant thought, never an estranged thought more from God: ' Now it does not appear what we shall be; we shall be like him when he appears; for we shall see him as he is.' "

To one that alleged he was faint, he said, " I am

not faintish, I am composed, I am refreshed, I am not drunk with wine, and yet I am refreshed with wine, with the spiced wine; O there is a sweet calm in my soul! And 'my desires are towards him, and the remembrance of his name.' Remember him! why should I not remember him, that remembered me in my low condition? 'He passed by, and said, Live;' and when he says, he commands, he gives rest."

After the reading of the foresaid scripture, he caused them to read 2 Cor. i. 1—11. and after the 9th and 10th verses were read, he said, "Now there it is all; God has delivered and filled me with peace, when I was under that heavy damp; and I hope that he will deliver, even from that which I feared in death, and let me find that I have gotten the victory, and that the God of peace will bruise Satan shortly under my feet, and he will get up no more; and I will get the victory over the cunning world, the deceitful heart. O! many a weary day I have had with my unbelief. If I had had faith to believe things not seen, if I had had faith equal to the convictions I had in my soul, that my happiness lay not in things seen or temporal, but eternal; if I had had faith's abiding impressions, realising these things, I would not have known how to remain out of heaven a moment."

A little thereafter he said, "As I preached the gospel in my life, so I desire to die preaching it; and though I live not till a suffering time, I may get in among the witnesses. Sirs, I will be a witness against St. Andrews, I will be a witness against the

professors that are come about me, if they follow not the Lord."

When desired to lie quiet, and take sleep, he answered the people, "I am going to 'sleep not day nor night, but cry, Holy, holy, holy! They that wait on the Lord shall mount up as with eagle's wings.'"

Then he said, "Find ye any alteration as to my coldness? The only reason why I ask is, I would not lose my time."

"Ah! poor uncomely I, that think shame to come in among that fair company." One said, "You will be as fair as the rest." He said, "Blessings to his name for composure. I cannot get my heart in a right tune, as I would have it, but in a little I will get it so."

After he had lain quiet a little, one said, "You have sleeped none." He answered, "No, I had much work, but, blessed be God, pleasant work."

Afterwards, when his wife asked how he was, he answered, "My dear, I am longing for the salvation of my God, and hastening to it." Then seeing her very sad, he said, "My dear, encourage yourself; here is a body going to dust, and a soul going to heaven, where I hope you are to come."

September 19. About five in the morning, when he was desired to lie quiet, and try if he could rest, he answered, "No, no, should I lie here altogether useless? should not I spend the last portion of my strength to show forth his glory?" He held up his hands, and said, (his hands and legs were greatly

swelled,) " Lame hands, and lame legs, but see, a lame man leaping and rejoicing!"

Speaking of his children to his wife, he said, " They are all a devoted thing to the Lord; and I can say, sometimes, when they were baptized, that the Lord helped me to devote them to him, and bade me bring the rest, and he would accept of them."

Afterwards, finding some disorder in his body, he said, " This is just one of the forerunners of the change, the great change." One said, " Blessed be the Lord, that he is providing you with relief." He replied, " His word is a good word; and O he has been condescending, astonishingly condescending! And I am even made to say, ' Why are his chariot wheels so long a-coming?' When shall I be admitted to see the glory of the higher house, and, instead of that cloudy light of a created sun, to see that clear and perfect glory, and the Lamb in the midst of the throne?"

After a while's silence, in the forenoon, finding himself very low, he took farewell of his wife and children, saluting them all one by one, and spoke particularly to each of them. Then he said, " A kind and an affectionate wife you have been to me; the Lord bless you, and he shall bless you."

To a minister who came in, he said, " Your servant, brother. I am at a trying work; I am parting with my wife and children. Resolve on that, I bless his name, though I have had one of the best of wives, yet she is no more mine, but the Lord's."

Then to his children he said, " Now you are

fatherless; your father is to be taken from you—but seek God. And now I had you from the Lord, and I give you to him. Now I leave you upon him; you are no more mine."

To his son he said, "*God bless the lad*, and let my name be named upon him. But, O what is my name! Let *the name of the Lord be named* upon him. I do not say, keep up my name; but O that you may be honoured to tell the generation following, how good God is, and to hand down the testimony! And O that ye may all be the Lord's!"

After that, he spoke to his servants, and said, "As for you, my servants, that have been in my family, my dear friends, make religion your main business, and mind that above all things. I charge all my servants in my house, beware of graceless masters, avoid them, as what may turn to your destruction; seek to be with them that fear the Lord."

Then he said, "I will not bring up an ill report on religion; nay, I cannot but give a testimony to it: 'Tribulation worketh patience; and patience, experience; experience, hope; and hope makes not ashamed.' God has shed abroad his love in my heart; and I am waiting for his salvation. Here is a demonstration of the reality of religion, that I, a poor, weak, timorous man, once as much afraid of death as any, I, that have been many years under the terrors of death, come now, in the mercy of God, and by the power of his grace, composedly, and with joy, to look death in the face. I have seen it in its paleness, and all the circumstances of horror attending it; I dare look it in the face in its most ghastly

shape, and hope within a little to have the victory. Then he said, I hope he will deal tenderly; but pray for me, that my 'faith fail not:' I loved to live preaching Christ, and love to die preaching Christ."

To some ministers, that were come in, he said, "My brethren, I have been taking farewell of wife and children; I have been giving them up to God, from whom I received them: I am upon the wing of eternity; but glory to God, 'I know in whom I have believed.'"

Then he said, "Dear brethren, will you begin and speak a word to one who longs to hear of Christ; O I love to hear the gospel, I love to preach it, it is a joyful sound, a sweet sound; I love to hear of his name; 'his name is as ointment poured forth;' the efficacy lies here, they are his ordinances, his institutions, and he has promised to bless them; that makes me desire them. The gospel as dispensed, is the 'ministration of the Spirit.' I have need of grace, that I may be helped to stand to it to the last, and in the last conflict to honour him." One said, "God has been gracious to you hitherto; and you know, he is always the same, he is the same to those that belong to him: there is one good word, 'I will never leave thee, nor forsake thee.'" He answered, "Blessed be his name, that he will stand by me. O! to have him shut my eyes himself, and then to open them, that I may behold him in his own light."

Afterwards he said, "Well, Sirs, what shall we say of the Lord Christ? 'He is altogether lovely.'

Religion is a mystery; but I was looking through the promises this night, and observing how to provide against the last conflict: I was astonished, and at a stand, when I saw the sweet accomplishment of them: every promise of the word of God is sweet; they are sure promises. O! Sirs, study the word, observe the accomplishment of it; it was the thing I loved all my days, and it is sweet to the last. O the accomplishment of the word is worthy to be observed, and especially when I was looking this same night to what he has already fulfilled to me."

To a minister he said, "Now, Sir, though I will not limit the Lord as to time, I am expecting the onset from the last enemy; and I know not but I may get many enemies about me ere then."

Then exhorting some to think on death, he said, "To remember death is a profitable thing: to remember death is not to go to church-yards and visit tombs; but it lies in this, to be habitually under the impression of death in its rise and cause, in its present state and relation to both covenants; the various issues and consequences of it, and the way of delivery from it, and all the circumstances attending it."

Then, as to his spiritual enemies, he said, "But I think I am now almost out of their hand." One said, "That is a great victory." He answered, "I dare not speak of victory; but he holds me up, though I cannot keep pace: I am afraid to speak, lest a cursed enemy, namely, self, lie at the door to catch; for when I had the greatest advantages, I have felt corruption stirring, and making no small

work, inclining me to spoil my Lord of his glory." One said, " We shall neither under mercies nor afflictions be free of this trial." He said, " O strange, that when death has so long been kept in view, that it should be so!" One said, " You have reason to count that a victory, that the Lord has helped you over your late fears; you know what a dread you was under on Wednesday, and what a sweet relief you got." He answered, " I desire to bless his name for it; but I should yet be under as great a dread if he should withdraw: holy fear, caution, and jealousy, is still needful."

After that, to the ministers, he said, " Brethren, you are there: in case I should be surprised, I take this opportunity to acknowledge your tenderness to me, that I am most unworthy of it in many respects. I can say I desired to live in love with you; and I bless God there was harmony amongst us. The Lord bless you and your labours; the Lord himself multiply spiritual blessings on you and your families, support you against discouragements; and the Lord in mercy look on the rising generation; the Lord keep his hands about the seminaries in this place; God look with pity on them." Then to one he said, " My dear brother, who has been my comfort in affliction, stand your ground; quit yourself like a man; be strong. Now, Sir, now my dear friend, I shall only say, as I wish you the blessing of God on your family, so I desire that you will even show kindness to the dead, in sympathy and kindness to my dear wife and children: I recommend her to your care; she has been the friend of my bosom,

the wife of my youth, a faithful friend." And turning to all the ministers present, "O! Sirs, check my poor babies, if ye see any thing in them disorderly: I have lent and devoted them to the Lord. Last spring the Lord has made proof of it, and has taken me at my word.* O! Sirs, it is an evidence of the decay of religion, that sympathy and love among the saints are decayed. O that the Spirit were poured out from on high!" Then he said, "Pray, Sirs, pray for grace: I would have the praise of the victory to him."

Afterwards he said, "Patience must have its perfect work: I will wait for it; my soul longs more than they that wait for the morning. Sweet Lord Jesus, make haste, 'until the day break, and the shadows flee away.'" Then to a minister he said, "Pray a word for patience to me to stand this last trial."

Thereafter, at his desire, a long paper was read over to him, which he had dictated some days before, containing a testimony to religion, and advice to his family; which being read, he acknowledged, before several witnesses, that he had dictated the same; and desired, that these, as his words, might be attested by them: the tenor whereof follows:

"Having, in another paper apart, made such a disposition of my worldly concerns as I thought most expedient for my family, I did think myself bound moreover, by this present testament, and latter will, to declare my sentiments and sense as to religion;

* By this he meant the death of his son George.

but hitherto, through the mercy of God, in the full and composed exercise of any reason and judgment that God has given, though otherwise very frail in body. And this I am the rather inclined to do, as a testimony against the growing apostacy of the day we live in, and in expression of my earnest concern to have all with whom I have any influence or interest to adhere to the truth and way of God, in opposition to that general inclination to apostacy, in principle and practice, that prevails this day.

"In the first place, then, I do ingenuously acknowledge, that I came into the world a defiled polluted branch of apostate Adam, under the guilt of his sin, tainted with the pollution of sin, derived from him, having a heart full of alienation from, and an enmity against God; in a word, 'a child of wrath, and heir of hell.' And long did I follow the bent of this corrupt nature, going on, notwithstanding reclaiming means of all sorts, from evil to worse, though mercifully restrained from those more open scandals, that bring reproach before the world: in a word, I had ruined myself, and could do nothing for my own recovery; and must have been everlastingly ruined in this case, if the Lord, in tender mercy, had not looked upon me.

"I must, on the other hand, (and the Lord knows I do it with much cheerfulness of heart,) bless the Lord, who cast my lot in a land where the gospel of Christ, and the way of salvation by him, is clearly, plainly, and purely revealed and preached, wherein the pure ordinances of God's worship, without the mixture of men's inventions, have, through the mercy

of God, been kept up, and the beautiful order of his house maintained, according to the rule of his word. I bless the Lord that he so ordered it, that I was born in a religious family, of godly parents, and that I had this to say, that God was my father's God, and that I had been by them earnestly and seriously devoted to him. And whereas I early subjected myself to other lords, in my childhood and youth, I bless and adore the Lord, that by his word and Spirit, he ceased not to be a reprover, reclaimer; and to strive with me, until, by a day of his power, he made me cheerfully give up with those abominations, and return to the God of my fathers. Long did I struggle against the Lord's work; but praises to free grace, he proved stronger than I, and overcame me, and I rejoiced in his strength.

I bless the Lord, though, by many provocations of all sorts, I have given him just ground to abandon me quite, yet he has not so done; nay, even when I was as a beast before him, he held me by the hand, and left me not to run away. O astonishing sovereignty of grace! I bless the Lord, that when I stood trembling under the terrors of God's law, he seasonably saved me from despair, by some discovery of the blessed way of salvation for self-destroyed sinners, through a slain Saviour; even such a discovery as made me resolve to part with all, that I might have the field, Christ the treasure hid in it, and pearl of great price. There is nothing I dread so much as a mistake in this matter: it is Christ only that will answer me and my ease; and without him I am undone: on the efficacy of his sufferings, the

power of his resurrection, and of his whole mediation, as revealed in the gospel, do I build all my hope.

" I bless the Lord that he ever honoured such a sinful unworthy worm to preach the glorious gospel of his Son. I confess I have but ill managed this glorious trust; and my manifold corruptions made me a sinner in all I did exceedingly; yet, so far as I do know my own heart, it was the life of my life ' to preach Christ crucified,' and deal with consciences about accepting of him; nor durst I deal coldly, or indifferently, in a matter on which I knew my own and hearers' salvation to eternity depended. Herein this day I have peace, and I know that in this matter I shall never have ground of regret. I must bear my honourable Master that testimony, that he never bid me go any part of my warfare upon my own charges; if I was straitened, it was in my own bowels; as to him, I always found, that to spend and have in his service, was the best thrift; when I was helped freely to give what freely I had received, I never wanted then seed for sowing, and bread for the eater, and I hope sometimes a blessing.

" I bless God that he has cast the lot of an insignificant worm among those to whom his weak labours were not unacceptable; and I look upon it as a high privilege to have the countenance of the saints, ' the excellent ones of the earth;' I have desired to live with them here, and desire to have my portion with them eternally hereafter. I have peace this day, that, through his merciful hand, I have been kept from making any worldly interest the main

design; it is to his grace only I owe this, as every thing else.

" I bless the Lord that I have been happily visited in the several places wherein I lived, with kind, affectionate, useful fathers and brethren to me, with whom I have lived with much delight and satisfaction, and for whom I bless the Lord heartily.

" In a word, I desire to join my insignificant testimony to that of the glorious cloud of witnesses; and particularly I do attest, as my fixed persuasion, that Christ only has the ' words of eternal life;' that the ' gospel only has brought life and immortality to light;' that this blessed revelation is able ' to make wise to salvation every one that believeth.' I must bear testimony, that the way of holiness is the way of peace, and the way of pleasantness; and that gospel-ordinances, in their native simplicity and purity, are blessed and effectual means of communion and ' fellowship with the Father and with the Son.'

" I see a generation, that has long ago lost any thing of the power of religion some of them once seemed to have, hastening fast to an utter rejection of the purity of gospel-ordinances, and strongly inclined to substitute in their room that dead carcase of forms, ceremonies, and superstitions, which England, at her reformation, regarding political considerations more than the rule of church-reformation, retained, to the unspeakable prejudice of souls, and to the endangering, one day or other, the whole of the Christian religion there; it being visible, that, among those who adhere to them, the power of religion is still wearing lower and lower; and nothing

could induce this generation to the change, but their utter ignorance of the power of religion; and something men must have. It is obvious, the change is not of God; the lives of the zealots for it demonstrate this, with the opposition made by them unto serious godliness, and the encouragement given unto profane persons, if they will but join with them in this party-design. In a word, my sense of it is, that it flows from the want of a sense of the spirituality that God requires in his worship, and is likely to issue in the loss of all religion. Such as now cavil at the purity and simplicity of religion, and put forms in its room, are likely, ere long, as we have seen instances, to set the form aside too.

"In a word, all in God's way, in his word, is glorious, honourable, and, like himself, he needs none of our testimonies; but it is the least that we can do, to signify our good will to have his praises celebrated; and I, being so many ways obliged, take this solemn occasion to acknowledge, before I leave the world, these among the innumerable other obligations; and desire to bequeath this as my best legacy to my family, even my serious and solemn advice, to make choice of God for their God: he has been my father's God, the God both of my wife's predecessors and mine: he has been, we hope, our God; and I recommend him to my children for their God; solemnly charging them, as all of them will be answerable in the great day, to make it their first care to seek after peace with God, and reconciliation through Christ crucified; and being reconciled, make it their perpetual study to please him in all things.

I beseech them, with all the bowels of a father, as they love their souls, rest not satisfied short of saving acquaintance with him, wait diligently upon the means of grace, and attend the worship of God in all duties, especially secret, and family likewise, and carefully attend public ordinances; beware of contenting yourselves with the mere form of these duties, but cry to the Lord for communion with him in them, and the outpouring of his Spirit, whereby you may be enabled to worship God, who is a spirit, in spirit. It is my charge to you, and that which I am above all things relating to you concerned in, that ye follow God; follow him early, follow him fully, without turning aside to the right or left hand. In this way I dare promise you blessedness; if ye follow this way, I bless you all, and pray, that he who blesses, and they who are blessed, may bless you all. I have often devoted, as I could, all of you to God; and there is nothing I have so much at heart, as to have this stand, that ye may indeed be the Lord's: and if ye turn aside from this way, then I will have this to be a standing witness against you in the day of the Lord. O that God himself, by his grace, may, in a day of his power, determine your tender hearts to seek him early, and he will be a good portion, and see well to you: 'your bread shall be given you, and your water shall be sure;' necessaries you shall have, and a blessing; though you have not many blood-relations, ye shall not want a friend every where, and that a steady friend. I leave you, my dear family, upon the mercies of God in Christ, and recommend him, and the word of his grace to you,

and you to him, and to the word of his grace. Be obedient and comfortable to your mother, as ye would have God's blessing: she deserves this at your hand, and will need that comfort.

"I leave this one advice more to my family, that whereas we have a prospect of divisions and different apprehensions and practices among ministers and people, particularly about this oath of abjuration, beware of interesting yourselves in that difference, or entertaining prejudices against ministers upon the one hand or the other; there will be faithful ministers on both sides, and on either hand they will act sincerely, according to their light; whoever shall be accessory to the weakening of any of their hands, will find no peace in it, in the close of the day; beware of a religion that is most taken up about public matters. The sum of the gospel is Christ crucified. Seek where this is purely preached; beware of an itching after pulpit-debates. 'Walk humbly with God, fear always.' Keep at a distance from appearances of evil; follow peace, truth, holiness. This, instead of legacies, I leave unto you, as my last will, never to be revoked.

"As for my body, I commit it to the dust, under the care of the Keeper of Israel, expecting and hoping, that the quickening Spirit, that is the Spirit of the Head, which actuates all the members of his mystical body, will in due time quicken my mortal body. And for my spirit, I commend it unto the Lord Jesus Christ; with him I have intrusted it long ago; and I will end it, with Stephen, crying, 'Lord Jesus receive my spirit.'

"Tho. Halyburton."

Afterwards, to some present he said, " Professors, I have this to say this day about religion—we have a double call to give a testimony to it; atheism and profaneness are coming in like a flood. We shall all be martyrs. Blessings to his name to get leave to lie on this bed, to testify against profaneness and atheism. But," said he, " it is very painful to be lying here when all is ready, I mean, to be dwelling in this, when there is a habitation, a better house. I am loosed from my enjoyments, my dearest wife and children; I have given up with them, and my heart is disengaged; but I put them in a good hand; I have put them in the Lord's hand. I do confess, God has been braying me in a mortar this long time, and I see he has been doing some work; I was made like a weaned child; I durst not repine." Then he cried, " O when wilt thou come? Come, Lord Jesus. I wait for the Lord."

Afterwards, when some people came in to see him, he said, " These fourteen or fifteen years I have been studying the promises; but I have seen more of the book of God this night than in all that time. O the wisdom that is laid up in the book of God! that is to be found only there." Then he said, " I know a great deal from a dying man will go for canting and raving: but I bless God he has so kept the little judgment I had, that I have been able to reflect with composure on his dealing with me. I am sober and composed, if ever I was sober. And whether men will forbear, or whether they will hear, this is a testimony. The operations of the Spirit of God are ridiculed in this day: but if we take away the operations and influences of the Spirit of

God in religion, I know not what is left. He promised the Spirit to lead us into all truth. O that this generation would awaken, to seek after the quickening influences of the Spirit! O for a day of the down-pouring of the Spirit from on high, in a work of conversion! for such a day as that, when the Spirit of God effectually reached our fathers, and brought forth great men, and made others to be conquered by them! 'The residue of the Spirit is with him.'"

To a minister he said, "I am won now, I say, I am won, brother, longing for the salvation of God, and for the day when I shall see his appearance. But I must keep my post, and good reason, if he send me but fresh supplies, as much as help me, till I come home, that I may not dishonour him, by begging at another's door: I am so proud, I would take all from him, and not to beg from other lords. Our Master gives his servants a very honourable allowance."

Then to the physician he said, "Doctor, it is great bravery to face death on a sick-bed. The heathens of old, whenever they turned impatient, ran away to kill themselves, and made an end of themselves, they could not endure it. Is it not more courage, and a nobler spirit, that the Lord allows even the weak, the timorous, the faintish, a power whereby they can lie under sickness and pain, and brave the stoutest enemy, by a patience of spirit?"

After a pause, he said, "I think we shall lose the very semblance of religion. Our gentry and nobility, if the Lord do not reclaim them, I think, are

all like to turn heathens, drunkards, swearers, &c. Among other things, I rejoice in it, that the Lord is taking me away in my younger years, that I will be free of the transgression of the wicked; and it has many a year grieved my soul to see it."

After a little, he said, "There is a sweet composure on my spirit. The beams of the house are as it were cracking. I am laying down my tabernacle, to build again. O to get grace to be faithful to the death: for after we have gone through many things, yet we have need still to wait on God till the last; for it is 'he that endures to the end that shall be saved.' Am not I a man wonderfully upheld by God under affliction and death? The death of the saints is made a derision in our day; but if they laugh at me, I can laugh at them, and I think I have better reason; let them come to my state, and they dare not; and 'I will rejoice in my God, and joy in the God of my salvation, though the fig-tree should not blossom, and there should be no fruit in the vine, and the labour of the olive should fail.' But," said he, "blessed be God, I am provided: God is a good portion: I want death to complete my happiness."

After a little pause, he said, "I was this day afraid, in the morning, that want of rest might have discomposed me, I would fain have rest for fear of my head. The Lord has been very kind to me, in giving me composure and the exercise of my judgment, after I had a sore distracting trouble in the beginning of my death-bed sickness." Then he said, "But being laid here, I must speak; it is the

last service the Lord Jesus calls for at my hand; and I owe him so much, that I cannot but commend him. As far as my word will go, I must proclaim it, he is the best Master that ever I saw."

Then to the physician he said, "I fancy my feet are growing cold, Doctor; yea, yea, all the parts of this body are going to ruin. You may, said he, believe a man venturing on eternity. I am not acting as a fool, but I have weighed eternity this last night. I have looked on death as stripped of all things pleasant to nature; I have considered the spade and grave, and every circumstance in it that is terrible to nature; and, under the view of all these, I found that in the way of God, that gave satisfaction, not only a rational satisfaction, but a heart-engaging power attending it, that makes me rejoice." The doctor said, "You speak beyond your strength; it is a wonder to see you hold out so." He answered, "I cannot bestow my strength better, Doctor; and I owe him much more. I have narrow thoughts; I am like to be overwhelmed, and I know not where I am; when I think on what I am to be, and what I am to see, I have long desired, and prayed for it; blessed be God, I am richly furnished. I had as much the day after my sister died."

To his son he said, "O man, if I had as many sons as there are hairs in your head, I would bestow them all on God. David, these are honest people," (meaning the ministers) "mind their advice; the curse of God will overtake you, if you follow it not. Beware of ill company; read the Bible. I pray you may be an encouragement to your mother."

He was much concerned about his two nephews abroad, on which he dictated a letter for them; which is as follows:

"Dear Nephew,

"The words of your dying uncle, the last letter from him, should have some weight; and my earnest desire, that it may have weight in order to your eternal salvation, is the reason of my employing some of my last minutes, by a borrowed hand, to commend unto you to make earnest of religion, and not to rest content with a dead, dry, barren profession. I can tell you, since I came to this bed of languishing, I have found a full proof, that religion is a real, useful, noble, and profitable thing. I have been helped, through the mercy of God, during my lying here, to rejoice in the goodness of God, and lie composedly and pleasantly: nothing but religion, nothing, nothing but the power of the grace of God, can have that efficacy, to enable me to do so; and having found it so serviceable a friend, I could not but commend it to you. It is a day of power only that will engage you effectually, and will prevail with you to engage in earnest. A providence like this may rouse some present affections, which will go off in an empty flash again; but it must be a renewing work of grace that will fix an abiding anchor. The Lord in mercy engage your heart to him, that you may find how good he is to the soul that seeks him, as I do this day to my joy, and hope to do more fully in a little. I could not but commend the Lord to you, having found so much of his goodness; I never

found so much when I was in health and prosperity, as I find now in sickness and languishing: I find he makes all things to be for good to his people; sickness, or health, or diseases, or whatever they be, all is good, and I find all for good. I am longing to be away, and I must break off. If God be pleased to bless this advice from a dying friend, we will meet, and meet comfortably, in the higher house; I mean, if ye comply with the design of the advice. I fear the influence of the place you live in, want of lively ordinances, and the converse of lively Christians, may endanger you. Converse much with the word of God; be much in secret prayer. God can give a good appetite, and a strong stomach, that out of a very sapless piece of nourishment can fetch something that will give strength, and make coarser food subsist and nourish too. However, as soon as you can, seek after lively ordinances: endeavour by all means to cultivate acquaintance with the saints, the 'excellent ones in the earth,' that fear God.

"Dear nephew, I remember kindly your wife, and I advise you, in that place where you can scarcely have access to any ordinances, and cannot but be exposed to many disadvantages and dangers in point of religion—I advise you to take the first opportunity of coming out of Babylon, and settling your business where ye may be under lively means of grace. I know you are a child of many prayers, and you were prayed back from the gates of death; and now I wish that you may give evidence that you have been prayed back indeed for mercy to yourself. I shall be glad that this advice from a dying

man come to be any way useful to you. The Lord be with your spirit. You cannot expect from any one of my condition, a digested, polished letter; but I speak the words of soberness, and full composure of mind, blessed be God. Let your kindness to the dead appear in your kindness to my dear widow, whom I leave behind, and my six children; show your concern for both.

"THO. HALYBURTON"

To some present he said, "O Sirs, I dread mightily, that a rational sort of religion is coming in among us; I mean by it, a religion that consists in a bare attendance on outward duties and ordinances, without the power of godliness; and by this means people shall fall into a way of serving God, which is mere deism, having no relation to Christ Jesus, and the Spirit of God." To his colleague he said, "Dear brother, let not modesty hinder you from laying out your talents that way; God has given you abilities. Well, brother, to encourage you, I must tell you, I must say it, your conversation has been a blessing to me; our mutual communication about the concerns of the Lord was reviving. It was after a sweet night's communication of this sort, that God relieved me of my grief respecting my son George, and brought me to a sweet submission in the prospect of his approaching death. O! if we could be concerned about God's interest, he would look well to ours."

Then he said, "If I had all our brethren present now, I would tell them how much it is upon my

heart that they may maintain brotherly love, and beware of division." One said, "I have observed that that has been many times the greatest trial of the church of Scotland. Alas! the fatal lengths that division came in, time of persecution, and not without the influence of some by their preaching, has brought us to that pass, that we are not like to recover." He said, "O what a care has God of me, that is hiding me from the evil to come! I was willing to stand my post with you, to stand and fall with the church of Scotland; but my Master is calling me away. O! I pity, I pity them that stay behind. I am no prophet, I do not pretend to prophesy; but I am persuaded a storm is coming on this church." One said, "I hope, brother, the Lord will not quit his church in Scotland." He answered, "Indeed I hope not; but I much doubt if this generation will be honoured to do God great service, and see good days; I do not much wonder that he has laid me by: but, however, they that 'keep the faith, and fight the good fight,' shall have abundant peace. Well, well, Sirs, the day must break; I hope, I hope the Lord will arise, and the church will be made a wonder; he will say, 'Lo! this people have I formed for myself:' he can make a nation to be born at once."

Often he said this day, "O how composed am I! what a wonder to be so, while I see the evident symptoms of my dissolution!" and cried often, as in the Song, "When shall the day break, and the shadows fly away? Turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.'

I am longing to be dissolved, and to be with Christ, that is far better."

When a minister's son came in, he said, "John, you are going to get another lesson from a dying man; you got one from a dying father, and now another from a second father." This he said because that young man was recommended to his care. Then telling how kind the Lord was to that minister when dying, he said, "I have found much of God's goodness too, I did not think to come near him, but I was desiring and panting after a share of his happiness; and now God has given it me. And now, John, I charge you, trace your father's steps, as ye will be answerable at the great day. O serve the Lord! and for your encouragement, I tell you, John, he is the best of masters; be encouraged to seek God, beware of the vanities of youth; and take heed to your ways according to the word of God. The Lord bless you, and bless your sisters, and make them in their younger years to seek God, and it will be well with you. The reverend old man, your grandfather, your father looked on him as an orphan; be you as a father to him, be always presenting the word of life to him, and have a tender care of him; it is the way to obtain a blessing. Pray for me, for patience to the end, that I may get to praise him. I many times had a mistuned voice; but, which is worse, I had a mistuned heart: but I'll get all right tuned above."

To a minister that came from Edinburgh to visit him, he said, "Come and see your friend in the best case that ever you saw him in, longing for a

deliverance, and 'hastening to the coming of the day of God, waiting for the salvation of God,' on a bed of roses, though nature and body say not so, a bed perfumed. And, Sir, I sent for you, I longed to see you, that I might give you encouragement in an evil world to preach the gospel, and stand by Christ, that has been so good to me. This is the best pulpit that ever I was in, I am now laid on this bed for this end, that I may commend my Lord." He answered, "It is a great blessing that he commends himself to you, and I desire to bless him on that account." To which he replied, "Yea, he commended himself first."

September 20. In the morning, when a minister asked how he was, he said, "I am composed, waiting for him." To which he replied, "You see how kindly he deals with you, he is both antidating in your soul heavenly exercise, and heavenly enjoyments." On which he said, "He is preparing and making me 'meet for the inheritance of the saints in light.'" The minister said, "He deals so tenderly with you, that he gives you little to do but to praise." He answered, "I have reason to desire the help of all to praise him: 'Bless the Lord, O my soul, and all that is within me, magnify his holy name.'"

To some entering the room, he said, "Indeed you are all very welcome, Sirs, I am taking a little wine for refreshment, and in a little I'll get my wine fresh and new in his kingdom of glory; I dare scarcely allow my thoughts to run directly upon it, I must look aside, lest I should be overwhelmed. But I cannot sufficiently speak of him, who has done

wonderful things for me, and hast kept me this day in a perfect calm." One said, "You have got, I trust, what your heart can desire, to make you meet for going through the valley of the shadow of death, since Wednesday that you had your own trial." He answered, "'Weeping may endure for a night, but joy comes in the morning.' It is but a little, and I shall get that rest, I am getting the earnest of it. It is but a little. and I'll get himself. 'Light is sown for the righteous, and gladness for the upright.' Oh! when will it come, that I may get there, where I'll conceive aright of glory. 'I cannot order my speech now, because of darkness;' but I long to behold it. I have the patience to wait until he come. I have experienced much of his goodness since I lay down in this bed. I have found that 'tribulation works patience, and patience experience, and experience hope.' And I have found the 'love of God shed abroad in my soul.'" Then turning to his wife, he said "Come away, my dear, and encourage yourself in the expectation, that under the conduct of the same Captain of salvation, you will come hither, and cast yourself and your family upon the Lord; encourage yourself, God liveth; blessed be my Redeemer, the Rock of my strength."

After that, to his son he said, "I am going to die; I am to be a bridegroom to day, at least I am to be the bride; I am going home to my God, and I hope your God. And be sure that you be with God often: and if ye be often with him, ye will be where I am. My dear, seek God, seek him, and seek him early, and he will be found of you. 'The

angel that preserved him, bless the lad.' Remember, David, that I have commended God and his way to you." Then he said, "O! Sirs, if there were a day of the power of God going along, and God taking hold of the hearts of youth. Poor thing, read your book, and be a good scholar yourself, and be sure to seek God, that he may teach you."

Then he said, "Who is like him? O! what he has allowed me this night! I know now the meaning of that word, 'Ask what ye will in my name, and ye shall receive it.' I say, the Lord has even allowed me to be very familiar in every circumstance, and I have thought I was even aiming at it."

Then to his daughter he said, "Come, Margaret, I must again commend to you my God, and his ways. Be an encouragement to your mother. Remember the many exhortations I have given you, and despise them not, and save your own soul; and cry that in a day of his power he may bring you to sound sincerity. You have lost a loving father: it will be God only that can make him up. But God can do more; and indeed we must not compare fathers. Your father and mother have given you to God; do not you give yourself unto the devil. In all things aim at pleasing God; and, my dear, you will never repent it."

After that, he caused his son to come to him, and said, "David, keep not near vain persons, any body that will swear, or lie, or speak any thing that is bad, or that will break the Sabbath-day, come not near them; and pray that God may give you a

better memory to remember the sermons, and stay your heart."

Then he said, "O let us exalt his name together! O glory dwells in Immanuel's land! I long for the fragrancy of the spiced wine. 'Stay me with flagons, comfort me with apples; for I am sick of love.'" Then he caused a minister to pray.

Afterwards, to a minister that came in he said, "I am 'come to Jesus, the Mediator of the new covenant;' I will be among the blessed company that stand by; I will be with that assembly above, where 'the Lamb in the midst of the throne' has the precedency: and now I wait for his salvation; glory to him. 'What shall I render to God? Let us exalt his name together;' he has done wonderful things for me. I have been many a day afraid how I should get through the valley and shadow of death." One said, "It is a mercy, Sir, the Lord has taken away the fear of death, before death come." He answered, "O there is much in this, he has wrought us for the self-same thing! Since I was laid down here, the Lord has carried on a work of sanctification deep in my soul, that makes me meet for heaven."

After prayer by some of the ministers, it was asked at him, "Find you any more ease?" He answered, "Yea, I found ease in the time of prayer." Then he said, "I long to launch out in his praise, it is an ocean. If I come not to be like an angel of God, yet the weak will be like David, the sweet singer of Israel. O be encouraged to follow the Lord, every one of you, Sirs!"

Then to one of the elders of the parish he said, "James, you are an old man, and I am dying; yet I am dying old, old and satisfied with days; the child is going to die a hundred years old. I am like a shock of corn fully ripe. I have ripened fast, but, O! I have been under a bright sun, a day when the Sun of Righteousness shines, and I have fine showers."

After a little silence, he said, "I have been sleeping, and I have awakened refreshed; and now what shall I say? I can say no more to commend the Lord, not for want of what to say, but for want of words with which to express it. Well, Sirs, ye will meet with difficulties and discouragements; but this may encourage you, you see God owns his servants; and should not his servants own him, and rejoice in him, and despise what enemies can do, when the Master does so much for them? God has maintained my understanding, and my judgment, for the most important piece of work that ever I had. Blessed be God, my head and my heart are so sound. Though many a time a vain heart wandered, and carried me down the stream, yet I may say, the habitually determined desires of my soul, from the day that God first 'revealed his Son in me,' run out after him, and the remembrance of his name. And now I find he meets them that rejoice, and work righteousness; Glory, glory to him. O what of God I see! I never saw any thing like it. The beginning and end, Sirs, of religion are wonderfully sweet: 'Mark the perfect man, and behold the upright, for the latter end of that man is peace.' I

am not calling myself perfect; the Lord knows I am far from it; I have found corruption stirring since you came in this morning." One said, "His dealing with you has been very uncommon." He answered, "Very uncommon indeed, if you knew all that I know; yea, but therein is the glory of the Lord, that he makes the weak strong; 'excellency of the power' is the more remarkably seen." The other replied, "There is a borrowed perfection." He answered, "Yea, yea; that is perfection; glory to him for that perfection." The other adding, "And as all our righteousness comes from him, so does all our strength." He said, "Yea, yea, now may ye all ascribe to him the honour of his name; may ye be all engaged by this unto the Lord himself, and established in his way; the glory is his, his only, and engagement of heart, as consequent to the discovery, should be to him only: 'Not unto us, not unto us, but unto thy name, O Lord, be the glory.' O the sweetness of a Creator to a creature!

Having continued his discourse for some time to those about him, he said, "O this is the most honourable pulpit that ever I was in! I am preaching the same Christ, the same holiness, the same happiness I did before. I have much satisfaction, in that I am not ashamed of the gospel I preached; I was never ashamed of it all my days: and I am not ashamed of it at the last, when I am put to the trial in the bed of languishing. Blessed be God, we are all agreed in that, that it is the power of God to salvation."

After that, to a minister who had come from Edinburgh he said, "Now, tell my honest friends at Edinburgh, tell them what God has done for my soul, and encourage them to hold on their way, they are a blessed seed; and besides these, to Christian acquaintances, I am very willing it should be told how good God has been to me. Are we ashamed of the gospel? Will these experiences of the reality of religion be driven out of our minds? Here I am now a man, a weak man, in hands with the king of terrors, rejoicing in the hopes of the glory that is to be revealed, and that by the death and resurrection of a despised Christ." That minister answered, "Sir, I believe you know that your friends at Edinburgh will be very well satisfied, that mercy from the Lord has been shown to you." He replied, "All that fear God may be glad. Indeed, as strength would allow, when the beginning of this trouble was on me, I aimed at that, Show me a token for good; and indeed, I think God has shown me a token for good."

Then to some present he said, "It is an evil time this; I will tell you, Sirs, it was this evil time that has helped on all this; it has weighed on my spirit, the dark prospect was so uneasy. But, perhaps, I took more care than I should have done. We trust God too little. I sought my judgment, and he has continued my judgment." Then he desired a minister to pray, and said, "O let us exalt his name. 'Truly the lines are fallen in pleasant places, and I have gotten a goodly heritage.' Now pray: but be short, because I find a great al-

teration on my body; and praise him, O praise him, 'praise is comely.'"

After prayer, he said, "Christ is exalted; death is not terrible, death is unstinged; the curse of the fiery law is done away."

To a gentlewoman he said, "I long for his salvation; I bless his name I have found him; I am taken up in blessing him; I am dying rejoicing in the Lord: well, I long to be in the promised land."

He, apprehending himself to be very low, said, "Here I die: Lord Jesus, receive my spirit: come, sweet Lord Jesus, receive this spirit fluttering within my breast like a bird to be out of a snare. When will I hear him say, 'Arise, my love, my fair one, and come away; the winter is past, the rain is over and gone?' &c. Come, sweet Lord Jesus, come, and take me by the hand, that I stumble not in the dark valley of death." One said, "He has been pleased to set his love upon you, and he will help you through in this last conflict; for his word is still the same: 'I will never, never leave, nor forsake you;' 'he is able to save to the uttermost.'" He answered, "I know that."

A little after, the other said, "We have, brother, such a view of his love and glory that shall be revealed, that shall excite to praise and thanksgiving, that will be the eternal song of the redeemed. You are beginning that song now." He answered, "Ay, ay, blessed be his name."

Then he prayed, and said, "Pity me, and 'let me depart in peace; for mine eyes have seen thy salvation.'"

When a minister said, "Do you desire one of us to pray?" He answered, "Yea, yea, pray that I may get comfortably over." One said, "He has need of some refreshment." He answered, "I have meat to eat. Pray," said he, "that like a good soldier, I may strike the last stroke."

After that he said, "I wait for thy salvation." How long? come, sweet Lord Jesus: O! come, sweet Lord Jesus, take me by the hand." Then he caused a minister to pray, and said, "Pray, pray, and praise."

After that, he said, "Come, Lord Jesus; I have waited for thy salvation. I wait for thy salvation, as the watchman watcheth for the morning. I am weary with delay. I faint for thy salvation. Why are his chariot-wheels so long a-coming? He is trying my patience, he is trying my patience. O what means he to stay so long? I am like to faint with delay."

Then having revived a little, he said, "Draw the curtains about me, and let me see what he has a mind to do with me." This done, after silence for sometime, he said, "Whence is this to me? There is a strange change within this half-hour. Ah!" said he, "I am like to be restored to health again: I am afraid for it, and tremble at this. O what sort of providence is this? I was in hopes to have been at the end of my voyage: and now I am detained with a cross wind. I desire to be patient under his hand; but he must open my heart to glorify him." Then he said, "Pray for me, pray for me, that none that fear him may be ashamed on my account."

After that he said, "I have loved the habitation of thy house, and the place where thy honour dwells. —Thou that knowest all things knowest that I love thee, Lord, I may not want thee."

Then to the ministers he said, "Brethren, go and pray to the Lord for me." One said, "Brother, I am not disappointed in that reviving you got. The Lord calls for submission to his will; he does all things well; he has given you wonderful assistance hitherto." He answered, "I find corruption vigorous and strong, so that I have no reason to quit my post, no not for half an hour."

Afterwards he said, "O that I could bless the Lord; such a wonder of mercy as I have been made!" When he was breathing forth a passionate longing after his dissolution, one said to him, "You have reason to account God's goodness to you very surprising, since now these three days past you have had so much of sensible comfort, without interruption, and some of the greatest men in the Church of Scotland have been sore and long vexed with desertion, and have not had at death the half of your consolation, have not got the half of these manifestations that you have had." He answered, "His loving-kindness is indeed marvellous to me; 'What am I, O what am I, that he has brought me hitherto!' What I have is not a vivid and very sensible joy; yet I bless, I bless his name, I am much composed, and have solid clear scriptural manifestations of God, and the things of God."

To the apothecary he said, "I thought to have been away, and I am come back again: I am glad

to be gone, not that I am wearied: He has not allowed a fretting thought to vex me. O, I am a monument, a monument of the power of God! My trouble is great, but I am helped to bear it: and in so far, I am a martyr, as well as a witness. My great desire has been, for many years, to suffer for the truth of our religion; and now God has given me the greatest honour, to be a living witness to it, and a monument of it, that we 'have not followed cunningly devised fables.' I will be in heaven shortly; I will come there by the word of my testimony, and the blood of the Lamb. All is of grace; he has chosen me, called me, justified me, and sanctified me, by his grace: 'He gives grace and glory;' these are precious gifts."

Then he said to the ministers, after many apologies, that he, as a dying man, begged them to request of the ensuing synod, that they would keep up brotherly love, the unity of the Spirit in the bond of peace, and with the utmost care avoid divisive measures, whatever temptations they might be under to them. "I am concerned," said he, "as long as I am in life, for the church; I even pity you: O let all of us abide by him! O that the ministry of Scotland may be kept from destroying the kirk of Scotland! O that I could obtain it of them with tears of blood, to be concerned for the church! Shall we be drawn away from the precious gospel, and from Christ?"

To one of the students he said, "If I had you, lads, all about me now, I would give you a lesson of divinity: however, this will be a standing witness

of the reality, solidity, power, and efficacy of those truths, I taught you; for, by the power of that grace revealed in those truths, here I lie pained without pain, without strength and yet strong. I think it would not be a lost session this, though you were all here."

To a citizen he said, "Sir, I am a monument of the great goodness of God: there are but a few names in this place that set their faces heaven-ward; be encouraged to go on. The Lord bless you and your family; you have been a kind neighbour." Then he said, "They 'that are planted in the house of the Lord, shall flourish in the courts of our God.' I am planted in the house of God; here is an evidence of it, I am but young, and yet 'the child is going to die an hundred years old.' In winter last, I thought I was going to be cast as a withered branch over the wall; and now the dead stock, that was cut, has budded again, and grown a tall cedar in Lebanon."

After a pause, he said, "My body complains of pain, but I complain of none. I was never more myself all my life, than in this sickness; I was never more indebted to grace. Ah! I mistook myself, O cursed self! I would have been too easily let away without all this suffering, and yet I am wasting away to heaven; I thought to get away with this rubbish; but my God sees meet to purge me of all my dross; he is keeping me, and he will have me as 'gold purified seven times,' ere I go hence; and I will be well purged, and get fair clean garments, washed, and 'made white in the blood of the Lamb;'

and the enemy that accused Joshua, the high-priest, dare not accuse me for filthy garments: Yet not unto us, not unto us; O there is a beauty there! Would you have a mark of a true Christian? here it is, to strike at the bearing down of self in all its most subtile actings. I am full of sores," said he, "but all my bones shall praise him."

Then he pressed the ministers to discourse to him, and said, "I desire to hear the word read, the word preached. Many times, when I thought on the worthies that lived in the days of old, I said, I was as one born out of due time; but now I think I am born in the due time, for I shall see Jesus, O sweet Jesus, that delivers from the wrath to come! I will see Elijah and Moses, the great Old Testament prophets; I will see the two great Mediators, the type and the antitype. The three disciples got a sweet and glorious sight of Christ in his transfiguration; this was indeed an edifying and confirming sight, allowed to the disciples for strengthening their faith against the objections of the unbelieving Jews, and the staggering trials they were shortly to meet with. Was he despised as a mean and mere man, and his Godhead disowned? Lo! here he appears in divine majesty and glory. Did they say that he was against the law? Lo! here Moses, by whom the law was given paying respect unto him. Did they say that he was not the promised Messiah foretold by the prophets? Lo! here Elijah, the greatest zealot among the Old Testament prophets, owning and honouring him. Was he reproached as a deceiver of the people? Lo! the voice from heaven

saith, ‘ This is my beloved Son, in whom I am well pleased, hear ye him.’ Yet this sight was of short continuance, and terrible while it lasted. But in heaven we shall have a more glorious and abiding sight, we shall behold ‘ his glory, we shall be made like unto him, for we shall see him as he is: Lo! this is our God, and we have waited for him!’ When his people are in trouble, the wicked say, Where is your God; but wait the issue, till their deliverance come, and then they can say, Lo! this is our God. O, said he, I am full of matter, I know not where to begin or end: the Spirit of the Lord has been mighty with me: O the book of God is a solemn thing! It is written within and without! I never studied it to the half of what I should; but God has given me much of it together. Never was I more uneasy in my life, and yet I was never more easy; all my bones are like to break, they stick through my skin, a hand is a burden to me, my mouth is a burden, and yet all easy: ‘ Not unto us, not unto us.’ O there is a beauty there!”

Then to his wife, he said, “ O my sweet bird, are you there? I am no more thine; I am the Lord’s. I remember, on the day I took you by the hand, I thought on parting with you; but I wist not how to get my heart off you again, but now I have got it done. Will not you give me to the Lord, my dear?” Then, seeing her very sad, he said, “ My dear, do not weep, you should rather rejoice: rejoice with me, and let us exalt his name together—I will be in the same family with you—you must even stay a while behind, and take care of God’s children.”

In the night-time, he said, "Ah! St. Andrews, I am afraid it is coming to that with it, that the power of religion will wear quite out among professors in St. Andrews, and that they will not seek after the influences of the Spirit in ordinances."

When wakened out of sleep, he said, "I am lying pleasantly, and waiting patiently till he finish and perfect what concerns me. God is with me still, and he will be with me: I will be cold within a little, and I long for it, I long for my dissolution. O who would not lie in this state, till they be all wasted away!" One said, "You will be sore lying." He answered, "I have no sores, he has bound up all my wounds. 'The gods that the blinded nations fear are but lying vanities, but the God of Israel, the Portion of Israel, is not like them.' I am now in the hands of the king of terrors, and within a little I will be out of them: I am now hand in hand to grapple with the last enemy, and I find it is a conquerable enemy! I am 'more than a conqueror.'" One said, "A strange champion indeed!" He answered, "I! Not I, but the grace of God in me; 'by the grace of God I am what I am.' The God of peace hath bruised Satan under my feet. Ye see affliction is no mark of God's displeasure: I often wondered how the martyrs could clap their hands in the fire; I do not wonder at it now: I could clap my hands, though you would hold burning candles about them: and think it no hardship, though the flames were going round about them; and yet I would cry, and not be

able to bear it, if ye would but touch my toe, if the Lord withdrew his presence."

Then he said to one, after a shock he had, "Find you any alteration in my pulse with this?" "No, it is as vigorous as yesterday." "Well," said he, "I will wait cheerfully." One said, "You are well hired to it, as ye used to say yourself." He answered, "I am so. I will wait till I be all wasted away; but my tongue is my glory, to 'render the calves of my lips.' God has given me my head and my tongue to praise his name. I lost my spirits: God has given me my spirits again."

September 21. About three in the morning, he said, "And is it the Sabbath, then? My pleasant George on a Sabbath night went into his rest. I bestowed him on my God. Blessed be his name, he made me content. I would even have given him all my children that way, and I hope it shall be so; blessed be his name."

After a little pause, he said, "Shall I forget Zion? nay, let 'my right hand forget her cunning, if I prefer not Jerusalem to my chiefest joy.' O, to have God returning to this church, and his work going on in the world: if every drop of my blood, every part of my body, every hair of my head, were all men, they should go to the fire to have this going on."

And after that, to some he said, "O Sirs! I could not believe that I could have borne, and borne cheerfully, this rod so long; this is as a miracle, pain without pain; and this is not a fancy of a man disordered in his brain, but of one lying in full com-

posure. O blessed be God that ever I was born! I have a father, a mother, and ten brethren and sisters in heaven, and I shall be the eleventh. O blessed be the day that ever I was born! O if I were where he is! and yet, for all this, God's withdrawing himself from me would make me as weak as water. All this I enjoy, though it be miracle upon miracle, would not make me stand without new supplies from God. The thing I rejoice in is, that it is altogether full, and that in the Mediator Christ Jesus, there is all the fulness of the Godhead, and it will never run out."

After some time's silence, some having heard him groaning, he said, "It is not for pain I am groaning, but for the poor kirk of Scotland, and for the cup of indignation in the Lord's hand that is going about. I have been days, weeks, and months, in terror, thinking what I would do in the days of pestilence: but now I see in him there is safety, and that an invisible God can keep from a visible stroke; but, O it is a strange thing to consider how an unbelieving heart could not trust him! but now I am kept 'in perfect peace. The name of the Lord is a strong tower; here is a strong tower. And he that dwells under the shadow of the Most High, shall abide, and not be afraid.' O the book of God, Sirs, is a rich treasure, a sweet book; make all much use of your Bibles."

Then to his wife he said, "O wait upon him, for he is a good God to his own, and he never takes any thing from them, but he gives them as good, and better, back again: you will get himself. My dear,

we have had many a sweet day together; we must part for a while, but we will meet again, and shall have one work in the praises of God, in the praises of the Lamb. O how wonderful is it! and let my soul wonder. O! to get a discovery of him, eye to eye! it is so much enlivening. 'It is life eternal to know the living God, and Jesus Christ.' I will not say with Job, 'When it is morning, when will it be evening?' no, I dare not say it. It will be but a little while, and I will get rest."

Then to some present he said, "Do ye think that he will come and receive the 'prisoner of hope' this day? Whether he do or not, holy and righteous is he; but I confess I long for it. This is vastly more that I am bearing, than many deaths, and yet the Lord bears me up sweetly with his power. Were it not the power of grace, nature would distract, under what I have upon me even now; but the Lord upholds me. I do not weary; but the hireling longs for his wages. He seems, in his adorable wisdom, to try me further, and holy and reverend is his name; he is not wanting to me." One said, "Well, that is enough, if he is now giving you a heavy burden to bear, he gives you such remarkable support." He said, "I desire only grace to 'be faithful to the death' unto the Lord Jesus, unto my God, until I come to the land of praises, even to Jerusalem's gates, to pay thanks to the name of the God of Jacob." One said, "You have his promise for sustaining you to the end, and he cannot fail in performing it. I hear the defluxion has been uneasy to you last night." He answered, "Yea,

yea; but O keep me from impatience, or charging my God foolishly." One said, "It is weak faith that cannot believe, when it has such a support of sensible comfort as you have." He answered, "The hundredth part of this trouble would have put me into distraction, if the Lord had not sustained me. This is his day, it is his holy rest. I long for the rest; I long for this desirable rest." One said, "Well, you have reached a will submissive to his." He answered, "It takes a great deal of hammering to polish us, and make us meet for the inheritance of the saints in light."

To his son he said, "My dear David, I am lying here, finding how good God is; and I would fain have my David, I would fain have you God's, and acquainted with his way, that when I am dead, I may live in you, and you may tell to the generation not born, how good God is. O man! if I had you a seeker of God, I would think myself happy in it." Then a minister asked if he should pray: he answered, "Yea, yea, pray for me."

After prayer, he said, "This night my skin has burnt, my heart has panted, my body has been bruised on the bed with weakness, and there is a sore upon me that is racking my spirit, and my heart has been sometimes like to fail; and yet I cannot say but the Lord, after all this trouble, holds me in health in the midst of all. If the Lord should give such support, and continue me years in this case, I have no reason to complain." One said, "No hypocrite is able to counterfeit that language in such a case as you are in." He answered, "It is as great a won-

der to me, as to any about me. Brother, I know not whether I may not desire you to beg of the Lord, with respect to this poor body, even to pity, and to shorten my trial, if it be his will; the hireling longs for his wages; but I have reason to do it with submission."

Thereafter he said, "My body has got such a hurt, that I believe I will scarce recover it; and that is the thing that keeps all my body in a fire. The panting for want of breath is over; but O it is the mercy of God that keeps me composed. This trouble of my bowels draws my stomach all together, as if it were with cords; and yet I must say, 'What am I, and what is my father's house, that God has brought me hither!'" One said, "You have resigned yourself to his will and pleasure; and he will strengthen you with patience; he gives strength for the burden." He answered, "He has done it hitherto, I have a heart warm to God, and I have a carnal heart too." One said, "Corruption will remain while in the body." He answered, "But I long to be away, to get a deliverance." One said, "In due time that will come." Then he said, "I am lying here, and the Lord helps me to wait for that consolation that is in Christ, that will fill me with admiration to eternity; but I have already the pleasant peaceable fruits of righteousness, and sweet composure. I had what was worse than a thousand deaths, and he has held me by the hand."

To the ministers he said, "The Lord has been still with me. I am carnal, but I long for a de-

liverance from the remainders of a body of sin. I long for a deliverance from this trouble; if God lengthen it out, if he gives more troubles, then why not? righteous is his name. I know not what alteration may be. I long indeed for that everlasting rest; and I confess I am like a bird on the wing, and I would fain be at Immanuel's land, where the tree of life is. Well, all this is encouragement to you to acquaint yourself with God; you see religion is advantageous, 'great is the gain of godliness.' All these soft clothes are like sacking about me; and yet I have perfect ease of spirit. My breast is drawing together, as sore as it were with cords; and still the Lord keeps me in composure. What is this! I could have scarce believed, though I had been told it, that I could have been kept in the right exercise of my judgment under this racking pain. The drawing of the breast seems to me to be, as if I were all hung together, all pulled together: so that I would make that improvement, whatever come of it, I am sure I am a demonstration, that there is a reality in religion; and I rejoice in this, that God has honoured a sinful worm, so as to be a demonstration of his grace. I am preaching the gospel, I have a dispensation committed to me: shame belongs to me; I am a sinner, the praise of all belongs to him—'worthy is the Lamb to receive glory.' I hope I shall shortly be at that glory, I have been long expecting it: though I come not near Mr. Shield's glory, nor Mr. Anderson's; only, O if I were in heaven! I will be well enough when I get in. Dear friends about me, take the commendation of my hand;

while I live, I must preach the gospel. He has yet given me time here, that I should still commend him. The word speaks, providence speaks in me; and if there be a despising of the gospel under this new discovery, take heed, it will still make it the worse with you. Glory to him that ever he revealed himself in me! he is free in his love. I was wallowing in my blood; but he passed by, and cast his skirt over me."

To two ministers that tarried with him when the rest went to the church, he said, "I would desire a word read, and prayer; and if my head could endure, I would fain hear singing. I do not now find any change, but there may be; and I am the less concerned, because the Lord in some measure has taken away that inclination to limit him as to the hour; though you may be sure the hireling longs for his wages." He caused them to read Psalm lxxxiv. and sing the latter part of it, and pray. And after prayer, he having joined in singing, said, "I had always a mistuned voice, a bad ear; but, which is worst of all, a mistuned heart; but shortly, when I join the temple-service above, there shall not be, world without end, one string of the affections out of tune." And after that, he caused one of the ministers to read to him what Dr. Owen had said of this temple-service above, in his book on the Person of Christ. Often this day did he bless God he had been helped to give such a testimony to God's ways.

To some that came from church, he said, "You have been in the assembly of God's people, the de-

sirable assembly wherein communion and fellowship with the Father and Son may be attained; and all these enjoyments are among the most valuable to be had here, and they are the way to our rest, which remains for the people of God: but, O! to be joined with the company above. How amiable are thy tabernacles, even here! but more so above, where there is the eagle's eye, that can see a glorious light, even the light of the Lord. Now, our faith, even at its highest elevation here, when it looks to these things, they are so great, that we pass from our compeerance, we are not able to behold them. Now, I hope in God; and blessed be his name, though I was once well near the saying, 'My hope, my strength, is perished from the Lord,' yet the Lord rebuked that. My unbelief was very impudent in urging suggestions. A shadow of a difficulty will frighten and overthrow me. I am nothing, less than nothing, a vile sinner; but mercy does all, I bless his name; and he himself has said it, and done it; and now I am lying his debtor, not able to pay a mite of it."

Then to the ministers he said, "Now I would fain hear, Sirs, hear of the gospel, hear of Christ." On which the ministers present discoursed a while on the promises of God, the faith and experience of the saints in former times. "The Lord," said he, "has indeed dealt wonderfully with me; he has taken me out of 'the miry clay, and set my feet on a rock;' he has come in the watches of the night, and calmed the waves of the raging sea. I expected no smile when I took this trouble; and many a time

I have been this winter at saying, I am like to be a branch that is withered, and cast over the hedge. I brought all this difficulty on myself; and I thought, if I could get away creeping with terror, to be plunged into eternity with a peradventure, it was fair. 'Praise is comely:' I am one of the chief of sinners, yet very kindly dealt with: 'whence is this to me!'"

At night, he said, "There will be a change." One said, "Yea, no doubt of that; your defluxion is already dried up." He said, "I take shiverings, but I am hopeful it is my deliverance coming, under the conduct of the great Captain of salvation. I'll shake hands with the king of terrors; though one fit of sickness would but take away my tongue, another my ear, another my throat, I will be content." One said, "That is a mercy." He said, "Yea, yea, the troubled sea, a mind fretting, rising up in rebellion against God, is uneasy. I bless him I obtained that mercy in the violence of my trouble; he kept me from daring to entertain a harsh thought of him, he held me by the hand: and I see now what corruption is, even when under the most of God and his goodness: I have been kept under a continual fear of my ill heart. These are the two worst enemies I have, self, with its fair shows, secret insinuations, and unbelief, struggling hard against me. It is a mercy he gives me now and then, when I am able to speak, leave to follow the old employment, to preach and to commend Christ: I think he has given me good cause. Sometimes I find it safer for my body and head, to hear others speaking."

After he had lain quiet a little, to his wife he said, "O my dear, I was just praying for you and your children, and commending you to your God, and my God, to our father's God." Being much troubled with the cough, he said, "There are no coughs in heaven."

In the night-time, he caused read the songs of degrees, and said, "They were so called by some, because they were sung on the steps of the stair that led up to the temple: and," said he, "what meeter to be read to a poor sinner, that aims at climbing up the hill of God, where the temple of God is. Under the Old Testament, it was only the high-priest that was to enter within the most holy place, and that once a-year, and not without blood; but now there is a way opened into the holiest of all for every believer."

One said, "I thought, Sir, you was expressing your fears respecting the times." He answered, "Yes, indeed; I am no prophet, I am not positive on the head; but I greatly fear a heavy stroke is coming on this land, I fear the plague of God is coming on Scotland." One said, "The pestilence, Sir, do you mean?" He said, "Yes, indeed, and a bloody sword also. Nay, it is what I feared these several years, and I abide by it, I am of the same mind still; and I do not see what way it is avoidable without a miracle; and a miracle I do not expect: but seek to be established in the truth. These are like to be trying times."

September 22. At half-past one, he asked what hour it was, and said, "Early in the morning—my

friends should be acquainted, because I do expect this cough will hasten the deliverance; the Lord can do it speedily, but in the mean time he will give me rest, rest with himself. What needs a poor creature, that hath a prospect of such a rest, weary of outward trouble? I am lying very composedly, glory to his name! I hope I am going to the land where there is a calm." One said, "You have no reason to doubt of that." He said, "No, no."

Then he renewed his discourse on the state of the church, and said, "Zion has been much upon my heart; I have had much trouble about the poor kirk of Scotland; O what will come of it, and the town of St. Andrews!" Then he expressed his fears of a stroke coming on all the churches, that God was about to give them a terrible shake. One said, "If so, I would fain hope it may be Antichrist's last stroke. He answered, "Perhaps it may be so." He spoke of Mr. Hooker's Denunciation of Wrath against England, which is mentioned in the History of New England. "And," said he, "we are going to unite with the sins of France; what ground of fear may this be? I fear persecution by the Popish party." One said, "However, it is the more hopeful, that the reformed churches are likely to be joined with us in the trial." He answered, "But I am very apprehensive God is about to sift the reformed churches indeed. Well, well," said he, "I will get out of the dark cloud; within a little, I will be in Abraham's bosom; yea, in the bosom of him that 'carries the lambs in his bosom;' and I am sure of goodness

and mercy in great store, even all that is laid up for his people, to follow me. O he is good to a poor worm, 'the chief of sinners!' 'O! let us exalt his name together;' it is the constant employment of all above, 'they cease not day nor night,' they see and sing, they have a clear vision. O if I saw his lovely face, that is 'fairer than the sons of men,' yea, that is beyond the sun at noon-day! O to be where there is no sin! How sweet has even this bed been, though sin remains, and my trouble is great! yet I have been composed in the midst of my trouble. He can give heaven in the worst of cases. What shall I say? How shall I conceal his goodness?"

Thinking on the students of divinity, who were then separate in time of vacation, he dictated a letter, to be communicated to them at their next meeting; a copy of which follows.

"*Dearly Beloved in our Lord, my joy and hope, and the hope, shall I say, of the Kirk of Scotland.*

"You are devoted to the study of the gospel, for preserving a seed to serve the Lord in the kirk of Scotland, in order to the continuance of the gospel with the rising generation. A prospect this is of the highest concern, the most honourable service you can ever be employed in. In this study, weakly as I could, I endeavoured to assist you, 'according to the measure of the gift of Christ,' in public, in private, to the utmost that a fading body would allow, and beyond; yet with much pleasure and satisfaction, in hopes that the Lord one day

might make my weak labours, and your vigorous studies, through his blessing, useful in the church of God, a blessing to posterity, and a high honour to yourself. Want of health allowed me not what was in my heart to have done for your assistance and encouragement. And now I have no more left me, but to give a sincere testimony of my entire affection for you, and that I have really the yearnings of a parent's bowels towards you, by signifying in this short letter, when upon a death-bed, and near the confines of eternity, that you may vigorously ply that study, and rest not short of saving acquaintance with the power of divine truth, and experimental knowledge of the mystery of God and of Christ, diligently using all means that the 'word of God may dwell in you richly,' and that you may have treasures furnished richly with things new and old, and that ye may prove one day able ministers of the New Testament. But rest not, for the Lord's sake, and for your own soul's sake, in the bare fruits of your own study; but seek to be taught of God, that you may at once 'grow in grace, and in the knowledge of God.' Beware of curiosities and novelties in religion; adhere, as you will be answerable, unto the doctrine of the Church of Scotland, sincerely taught by your worthy and judicious master, whom ye are happy in, if you know your own mercy, and have grace given you to improve it. This is a time of abounding errors; beware of drinking them in, beware of an assuming boldness in the matters of God. 'The fear of the Lord is the beginning of wisdom. What man fears God, God will teach

him the secret of his covenant.' I have not time nor strength, being by the Lord's hand cut short, to write my mind distinctly to you; but since I am now very near eternity, loaded with the riches of God's goodness, I could not but by this letter signify my sincere desire, that you may be nourished up in the words of truth, and that you may use wholesome food, and be kept from poison. I recommend to you, among human writings, for a true view of the mystery of the gospel, those especially of the great Dr. Owen; but the word of God, in dependence upon the Spirit of God, must be your study and meditation day and night. Words cannot express what I have found of God, since I came to this bed of languishing, what advantage I have found of having aimed at following that God, that truth, that gospel, which I recommend to you; and therefore am bold to recommend to you this as the most noble, honourable, advantageous work in which you can be employed; and I am this day sure, from experience, that it is better to serve the Lord in the gospel of his Son, than to serve the greatest princes on earth in the highest station. If God help you in this service to be faithful, the reward is too great to be expressed. My thoughts, my words are swallowed up, and my affection towards you is such, that my body would quite sink to speak what is on my heart of love to you, and desire to have you acquainted with my dearest Lord, to whom I always was deeply obliged, but now am so much indebted, that I fear to mention how good he has been to my soul. O choose him, cleave to him, serve him, study

to know more and more of him, live in communion with him! Never rest till you reach eternal communion with him. This is all from your dying master. I have desired my brother-in-law to sign this in my name. A death-bed will excuse confusion. I wish nothing more than that, after you have done much service to the church here, I may have the happiness to hear you approven of by the great Shepherd of the sheep.

"THO. HALYBURTON."

To a minister, he said, I "think, brother, my case is a pretty fair demonstration of the immortality of the soul." One said, "Your case may be confounding to atheists." Then he said, "Glory, glory for support, continued support, to the chief of sinners! O that I could sing forth his praise! Indeed I am patient, yet 'not I, but the grace of God in me.' 'Not I,' should always be at hand. Cursed self, cursed self, that robs God of his glory. Could I have believed (but I am an unbelieving person) that I could have had this pleasure and patience in this condition! Once or twice, Satan was at the wrangling of my faith. I wakened in a sort of carnal frame, and I thought I had lost my jewel; but now, I hope, he will stand by me to the end. If ever I was distinct in my judgment and memory in my life, it was since he laid his hand on me; glory to him; what shall I render to him? my bones are cutting through my skin; yet all my bones are praising him. 'I said, I am cast out of thy sight, but I will look again towards thy holy temple.' The

enemies of the gospel in St. Andrews, shall have this among other things to answer for, that God has taken and singled me out for a monument of his mercy; but the design and upshot of it is for the establishment and consolation of his own, and, I hope, for the engaging of some, may be, poor young things to God. Glory to the Captain of salvation, 'O death, where is thy sting? O grave, where is thy victory?' There is no curse of a broken law here."

To a minister that said, "How are you, Sir, to-day," he answered, "I bless his name, I am posting to eternity, to heaven."

To a gentlewoman he said, "Well, desirable neighbour, I am dying in a way that may confirm that God is good. Well, well, I am near heaven." Then he fainted, and said, "This is another messenger come for me."

When he was to take a little refreshment, in asking a blessing, he used these following expressions: "Glory to God in the highest, that there is good will to men, and peace on earth; glory that life and immortality is brought to light. Help to put a crown on the Mediator's head. It will be our glory to eternity, to run deeper and deeper in debt. Glory to God that a vile worm, 'the chief of sinners,' is singled out to be a monument of his grace, and a proclaimer of his praise! 'Who is a God like unto thee?'" &c.

After he had taken the refreshment, he said, "Trust him to all eternity, credit his word. I listened to unbelief since I came to this bed, and it had almost killed me; but God rebuked it. I

sought the victory by prayer: and God has given it; he is the hearer of prayer. I have not much more to do with death."

To one he said, "Another messenger comes for me, a cough. O! I am kindly dealt with. The Lord has done wonderful things. Only grace to be sober to the end; for our strength lies in him. Not we, O! this is an up-making for the residue of my days. Well, thirty-eight years next December 25, is my age. Hezekiah said, I am cut off from the 'residue of my years;' but I will not say so. God is giving me this to make up the residue of my years. The Lord is even wasting away my body, to let me see, that my spirit can live without it. I will not weary, through his grace, now. Brother, remember me, that the Lord may help me to honour him to the end. Ay, I will be washed, and get white robes, the crown on my head, and palms in my hands.

"I am calling you to see a miracle, God is melting me down into corruption and dust, and yet he is keeping me in a calm. O! who is like unto our God? 'Not unto us, not unto us, but to thy name, O Lord, be the praise. Our light afflictions, that endure but for a moment, work out for us a far more exceeding and eternal weight of glory.' I will get the martyr's crown, with the minister of Christ's crown: and O but the martyr's crown is a glorious crown! I am now a witness for Christ, for the reality of religion; and I am suffering. 'It is given unto me, not only to believe, but to suffer for his name.' I sought an increase of faith from

our Lord Jesus, and our Lord has heard me: and now it is but a little, and I'll get the crown. And though there be a little loathsomeness about me, yet I am willing that you be spectators of it; for it was not for my sake that I met with this, but for your establishment. Is there not a beauty in this providence?"

After wrestling with defluxion in his throat, he said, "The Lord has sent another messenger for me, to hasten me home. The other day I would have been away without this glorious evidence of the grace of God; but this is more for my advantage, that I am thus tried and comforted. I am hastening, and I will not complain of the slow paces of time. 'Why are his chariot-wheels so long a-coming?' But I will not say so any more: 'Yet a little while, and he that shall come, will come, and will not tarry. Come here, all ye that fear the Lord, and I'll tell you what he hath done for my soul.'" Then he caused a minister to pray, and said, "Pray that he may enable me for the last stroke, so that I may be 'a conqueror, and more than a conqueror.'"

To his son he said, "David, come, O seek thy father's God. I am like the slave born in God's house, and I, my wife, and children, are the Lord's; therefore, let your ear be bored to his door-posts, and be his servant for ever: and if ye serve him, my God will bless you, he will bless you for ever. Come, my dear, your grandfather and grandmother are in heaven. Is it not hard to die well, for them that do not know God in Christ? If you knew

the sore skin that I have, you would cry and weep; I am not weeping nor crying. How glad would I be, if I knew my little stock! David, would you be a witness for God, a sufferer for the name of Christ, 'striving and resisting even unto blood?' I would rather have you such, than an emperor of the universe, and would rejoice more in it. Were I called to it, I would spend my blood, and go through fire and water for it."

Then he said, "If I would say that I would speak no more in the name of the Lord, it would be like a fire within my breast. I was early musing with myself, how I would stand the shock, and be a martyr against Popery; I lay one night musing about it, and slept none."

When some looked to him as if they had been amazed, he said, "Why look ye steadfastly on me, as if by my might or power I were so? 'Not I, but the grace of God in me;' it is the Spirit of God that supports me. I am here on a death-bed, going to heaven. It is but a little time, and corruption will be raised in incorruption."

To his daughter he said, "Margaret, I charge you to seek early the God of your father; he is a wonder-working God."

To his wife he said, "Be not discouraged, my dear, at the unavoidable consequences of nature which I was under; it is an evidence that there is but a very little, and death will be swallowed up in victory; the body will be shaken into pieces. I am wasting away, blessed be God; and yet my head is as composed as it was before my sickness."

To another of his daughters he said, " Janet, O seek God! he is good, he will be a better father than I am; you are born in his house. I have not a child, I have given you all to him; I leave you to the abundant grace of God. I am much concerned for the young generation; I fear they shall all disown religion together."

To a gentlewoman in the parish of Ceres, he said, " Behold your dying minister; I am hastening to eternity, and hastening to heaven as fast as I can; I am dying in the faith of those truths I preached among you; you may remember I preached on that text, ' When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble,' Hab. iii. 16. Then you may remember, I told you that there was a rest to the Lord's people even in trouble; and now I will seal this rest. O! I am well hired to all this; I have perfect composure of spirit, perfect peace without any raving, or any thing that is the effect of disorder. O what wonderful power is that! Tell my parishioners that my God is blessing me, that the single attempts I made at serving him in preaching the gospel of his Son, the Lord has already rewarded it to a miracle: now I find the ' gospel, the power of God to salvation,' all sorts of salvation. All in our religion is experimental, it will abide the proof. Well, mistress, God bless you, and bless your children, and make them a blessing to you; seek God, make earnest of religion. ' O what shall I render to the Lord!' Blessed be God

that he gives so honourable an occasion to commend him."

To one of his children he said, "If you forsake the God of your father, that has been so kind to me, this will be a witness against you: here I am a witness, that our Rock is not as their rock."

Then to some present he said, "My moisture is much exhausted this night; but 'the dew lies all night on my branches, the dew that waits not for man, now tarries for the sons of men.' O what cannot grace do! how have I formerly fretted and repined at the hundredth part of the trouble I have on my body now! Here you see a man dying a monument of the glorious power of admirable, astonishing grace: and 'generations to come shall call me blessed.' Follow my advice, study the power of religion—it is the power of religion, and not a name, that will give the comfort I find. Now, Sirs, here is something to be improved for a while, it will cost me telling to eternity. If there be such a glory in his conduct about me now, O what will be in that, 'to see the Lamb in the midst of the throne, to see the Lamb that was slain in the midst of the throne, the Lamb that has the seven horns, and the seven eyes!' I have peace in the midst of pain; and O how much of that I have had for a time past! My peace has been like a river,—not a discomposed thought. There has been some little suggestions since I had the great assault of my enemies in one league together. I had one assault, and I was like to fall; but since the Lord rebuked them, there is not a discomposed thought, but a calm.

To the ministers he said, " Brethren, bless God on my behalf, and pray I may be helped. I have been grappling with the king of terrors, and I find he is conquerable; I found the rattling of his drum in my throat, (meaning the choking defluxion in his throat) and I was not affrighted: I am melting away."

To two of the students he said, " Well, lads, you see your dying master confined within these four posts, and by the grace of God he is what he is: he is dying as one unto whom the Lord is showing himself marvellously good. This is no raving of a sick man: I bless God, I never had my judgment more distinct in all my days; an evidence of the reality of religion."

To a gentlewoman he said, " You are come to see your old dying friend; a wonder indeed, but a wonder of mercy: I have preached from the pulpit, but now I am preaching from a death-bed; and I would be content, if his sensible presence were continued, to speak till flesh and bones were washed and wasted to nothing. Labour to get a clear view of him. The God of glory appeared to me; and the first sight I got of him was such, that it won my heart to him, so that it was never loosed: though I have had many wanderings, yet I can say, I was never myself till I got back to the centre again. Follow me, take my word for it, he is a good Master, ye will never repent the service; and I am well hired to it." He took a little rattle in his throat, and said, " This may be irksome to you; but every messenger of death is pleasant to me, and I am only

detained here, that I may trumpet forth his praise a little longer."

About noon he said, "I was just thinking on the pleasant spot of earth that I will get to lie in, beside Mr. Rutherford, Mr. Forrester, Principal Anderson, &c. and I will come in as the little one among them, and I will get my pleasant George in my hand; and O we will be a knot of comely dust!" Then he said, "It will not be all my sore bones that will make me weary yet, as long as God gives me a tongue to speak, and judgment to conceive, to preach his gospel."

He broke out in frequent admiration, with the greatest warmness at what he felt. "Strange," said he, "this body is wasting away to corruption, and yet my intellects are so lively, that I cannot say there is the least alteration, the least decay of judgment or memory; such vigorous actings of my spirit toward God, and things that are not seen; but," said he, "'Not I, not I, but the grace of God in me. Not unto us, not unto us;' which still I must have on my heart, since cursed self is apt to steal glory from God; here I must watch, lest the enemy give me a wound."

Then to some ministers, when they came in, he said, "What a demonstration has God given you and me of the immortality of the soul, by the vigour of my intellects, and the lively actings of my spirit after God, and the things of God, now when my body is low, and also pained."

At night he fell very weak, and after a sore conflict, prayer being ended, he said, "Ebenezer."

One said, " The Lord has helped hitherto, and he will help."

Sometime thereafter he said, " Good is the will of the Lord, and every one of these throws is good, and I must not want one of them; I must not flee from my post, but stand as a sentinel, for this is my particular work: this would be a hard work without Christ, but it is easy, having him the Captain of salvation."

He complained of his head, but said, " In a battle there must be blood and dust; ' every battle of the warrior is with confused noise, and garments rolled in blood.' It is meet I should be so hard put to it, that I may know to whom I owe my strength. O that I were at the throne above, that my glimmering sight were taken away, that this unsteady faith might terminate in perfect vision."

Then looking to a minister he said, " This is Gymnasium." And some who stood by asking what that word meant, he said, " It was a school for exercise, a place where they wrestled and fought naked; and I am in agony, and wrestling with the king of terrors." " But," said the minister, " you will obtain the victory through the Captain of salvation, who, you know, is able to keep what you have committed to him."

When he revived, after a severe shock, he said, " I am defeated;" and added, " I am shipwrecked into health again." One said, " But you have still a pleasant view of an end of all your pain and trouble, in that land ' where the inhabitant shall not say he is sick.' " At which he gave pleasant looks and

smiles, and turned up his eyes and hands while he was not able to speak.

One said, " ' Blessed are they that die in the Lord;' there is much that goes before, along with, and after it. ' We groan in this tabernacle, being burdened;' not simply that we would be dissolved, but ' clothed upon with our house which is from heaven.' " Then he said, " When I fall so low, that I am not able to speak, I will show you a sign of triumph when I am near glory, if I be able."

Then he was for a while very low, he swooned, and thereafter, as prayer was ended, he revived a little. One said, " Had you no trouble?" He answered, " No, I knew not where I was; I know nothing about it. Yea, yea, ' he can do no iniquity.' It is meet there should be a trial. I am wonderfully helped beyond the power of nature. If my mouth be not wet every moment, it is hot as fire."

Then he said, " The conflict is pretty long, but blessed be he that gives patience. I am mightily spent." One said, " Shall we pray a short word?" He answered, " Yes."

Afterwards, one said, " That tabernacle will be repaired again in a more glorious manner. Our vile bodies will be fashioned like unto his glorious body." Then he said, " I am very well pleased if the Lord take me away now. The Lord has allowed me long exercise of thoughts about my condition."

A little after that he said, " Lord, pity!"

Long after, being like to vomit, he said, " I am

effectually choked." Then he said, " I desire to adhere to the Lord;—but I am like to be quite choked with defluxion." He had elevated looks, and cried, " Pity, pity, Lord!"

To his wife he said, " My dear, be not discouraged, though I should go away in a fainting fit, the Lord's way is the best way; and I am composed."

To some others he said, " You need not be discouraged, Sirs; what if I should go away with a fit of vomiting or fainting, it is all one. I did not know whether I was up or down."

After that he said, " Though my body be sufficiently teased, yet my spirit is untouched."

One said, " You seem to be near the crown that you have been wrestling so long for." He cried " Free grace, free grace, not unto me." Speaking of his body, he said, " Why should it not go to dust?"

One said, " You have been crying much to God, that he would be with you; and I doubt not but you are finding it now." He said, " Yes." One said, " Now you are putting your seal to that truth, that great is the gain of godliness." He answered, " Yes, indeed." One said, " And I hope you are encouraging yourself in the Lord." As a sign of it, he lifted up his hands and clapped them, when he could not speak.

Then in a little he went to the land where the weary are at rest.

He spoke little the last six hours before his death, only some broken sentences, which with dif-

ficulty were understood; but urged the ministers present with him to discourse to him, and often cried, " Pray, pray;" which was done by five or six ministers, till he fell asleep in the Lord, which was about seven in the morning, September 23, 1712.

FINIS.

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